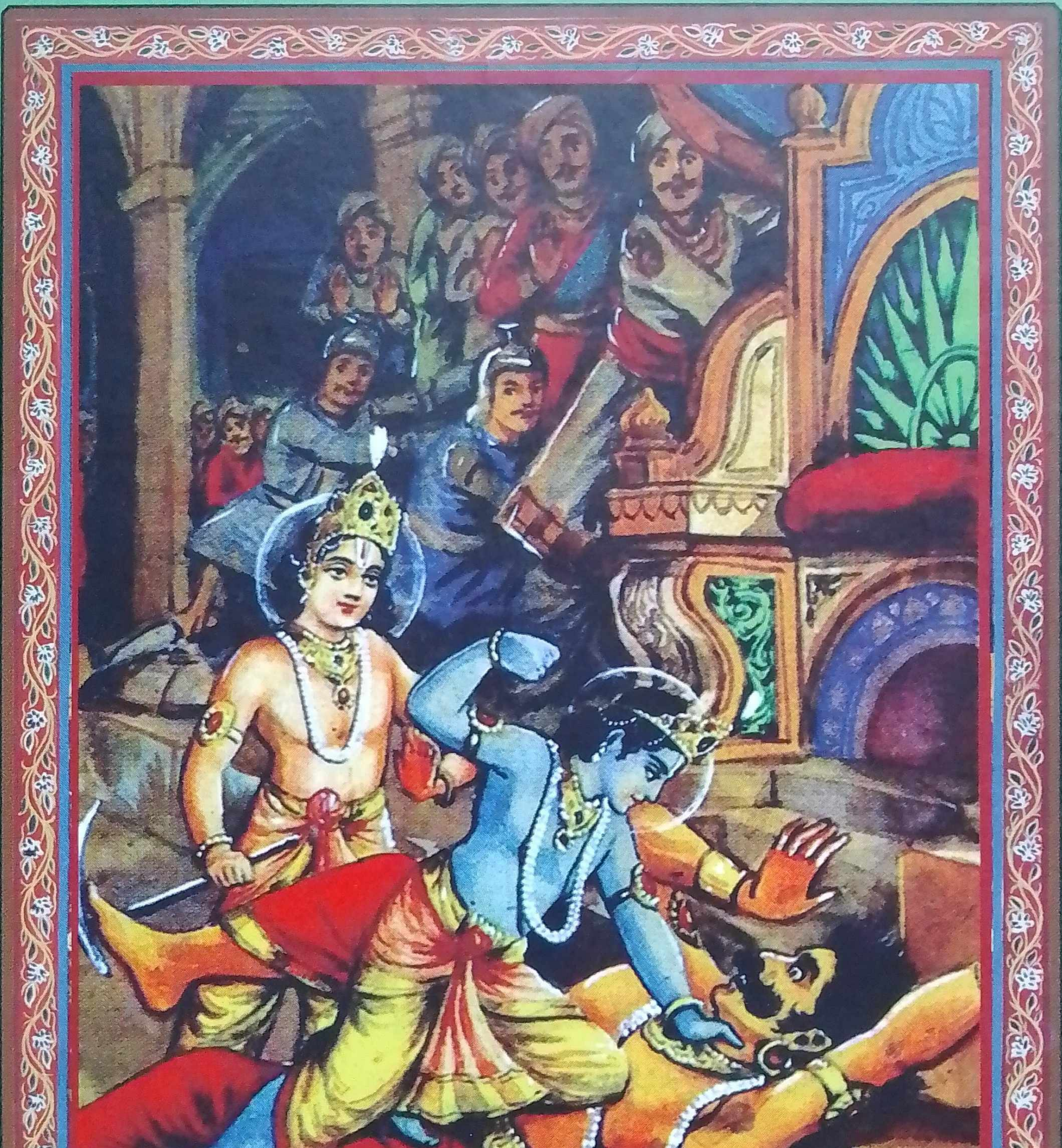
# Harivaṁśa Purāṇa

## Volume Three



### Śrī Kṛṣṇa Dvaipāyana Vedavyāsa

# Harivaṁśa
# Purāṇa

**Śrī Kṛṣṇa Dvaipāyana Vedavyāsa**

Harivaṁśa and Mahābhārata are complementary to each other. Harivaṁśa especially describes the pastimes of the Supreme Lord that took place after the battle at Kuruksetra, including His pastimes of disappearance. Harivaṁśa is considered to be a supplement of Mahābhārata. It is divided into three parts– Harivaṁśa-parva, Viṣṇu-parva and Bhaviśya-parva. Harivaṁśa-parva has fifty-five chapters, Viṣṇu-parva has one hundred twenty-eight chapters and Bhavisya-parva has one hundred thirty-five chapters. Harivaṁśa consists of about sixteen thousand verses.

Harivaṁśa was first recited by the great sage, Vaiśampāyana, to King Janmejaya. In that assembly, Ugraśravā or Sauti was also present. Later on, by the request of the sages at Naimiṣāraṇya, headed by Śaunaka, Sauti again recited it. Many Gauḍiya-vaiṣṇava ācāryas have quoted evidence from Harivaṁśa in their writings. There is no doubt that the readers of this book will find it both interesting and beneficial for their cultivation of Kṛṣṇa consciousness.

# Kaṁsa Kills the Sons of Devakī

### Text 1

*vaiśampāyana uvāca*
*kṛte garbha-vidhāne*
*tu devakī devatopmā*
*jagrāha sapta tāñ garbhān*
*yathāvat samudāhṛtān*

Vaśamapāyana said: O Janamejaya, after being impregnated by her husband, the chaste and powerful Devakī gave birth to seven male children, as described above.

### Text 2

*ṣaḍ-garbhān nissṛtān kaṁsas*
*tān jaghāna śilātale*
*āpannaṁ saptamaṁ garbhaṁ*
*sā ināyātha rohiṇīm*

The first six children were mercilessly killed by Kaṁsa, one after another, by smashing them on the marble floor. When the seventh child was conceived, Yogamāyā transferred Him to the womb of Rohiṇi.

### Text 3

*ardha-rātre sthitaṁ garbhaṁ*
*pātayantī rajasvalā*
*nidrayā sahasā ''viṣṭā*
*papāta dharṇī-tale*

Rohiṇi, who was in her menstrual period, tried to abort her embryo during the dead of night. However, being influenced by sleep, she fell to the floor.

### Text 4

*sā svapnam iva taṁ dṛṣṭvā*
*garbhaṁ niḥsṛtam ātmanaḥ*

*apaśyantī ca taṁ garbhaṁ*
*muhurtaṁ vyathitābhavat*

She was asleep and so she could not understand that she had given birth to a child. This arrangement was made by Yogamāyā. For some time, she remained oblivious of what had occurred.

### Text 5

*tām āha nidrā saṁvignāṁ*
*naiśe tamaśi rohiṇīm*
*rohiṇīm iva somasya*
*vasudevasya dhīmataḥ*

In the dark of night, Rohiṇi, the wife of intelligent Vasudeva, appeared exactly like Rohiṇi, the wife of moon-god. She became very anxious about the new-born child and so, Nidrā-devī spoke to her.

### Text 6

*karṣaṇenāsya garbhasya*
*sva-garbhe cāhitasya vai*
*saṅkarṣaṇo nāma sutaḥ*
*śubhe tava bhaviṣyati*

"O auspicious one, the child from your womb was attracted to you and so He will be known by the name, Saṅkarṣaṇa."

### Text 7

*sā taṁ putram avāpyaivaṁ*
*hṛṣṭā kiñcid avāṅmukhī*
*viveśa rohiṇī veśma*
*suprabhā rohiṇī yathā*

Rohiṇi became jubilant upon hearing the news that she had received such a celebrated son. Her face bent down with modesty, she happily went inside the palace.

**Text 8**

*tasya garbhasya margeṇa*
*garbham ādhatta devakī*
*yad arthaṁ sapta te garbhāḥ*
*kaṁsena vinipātitāḥ*

Meanwhile, people began to wonder what happened to Devakī's seventh pregnancy. Then, in due course of time, she became pregnant for the eighth time, even though Kaṁsa had killed her children.

**Text 9**

*taṁ tu garbhaṁ prayatnena*
*rarakṣus tasya mantriṇaḥ*
*so 'py atra garbha-vasatau*
*vasaty ātmecchayā hariḥ*

The ministers of Kaṁsa began to watch Devakī's pregnancy very carefully, not understanding that Lord Hari was residing within her womb, out of His own sweet will.

**Text 10**

*yaśodāpi samādhatta*
*garbhaṁ tad ahar eva tu*
*viṣṇoḥ śarīrajāṁ nidrāṁ*
*viṣṇu-nirdeśa-kāriṇīm*

That same day, Yaśodā, the obedient servant of Lord Viṣṇu, received Nidrādevī, who had been manifested from the body of the Supreme Lord, within her womb, in Gokula.

**Text 11**

*garbha-kāle tv asampūrṇe*
*aṣṭame māsi te striyau*
*devakī ca yaśodā ca*
*suṣuvāte samaṁ tadā*

Prior to the completion of the normal period of pregnancy, both Yaśodā and Rohiṇi delivered their children, almost at the same time. This was during the eighth month of their pregnancies.

### Text 12

*yām eva rajanīṁ kṛṣṇo*
*jajñe vṛṣṇi-kulodvahaḥ*
*tām eva rajanīṁ kanyāṁ*
*yaśodāpi vyajāyata*

On the same night when Lord Kṛṣṇa, who maintains the Vṛṣni dynasty, appeared, Yaśodā gave birth to a baby girl.

### Text 13

*nanda-gopasya bhāryaikā*
*vasudevasya cāparā*
*tulya-kālaṁ ca garbhiṇyau*
*yaśodā devakī tathā*

Yaśodā was the wife of the cowherd man, Nanda, and Devakī was the wife of Vasudeva. Both of them became pregnant at almost the same time.

### Text 14

*devaky ajanayad viṣṇuṁ*
*yaśodā tāṁ tu dārikām*
*muhūrte 'bhijiti prāpte*
*sārdha-rātre vibhūṣite*

At midnight, during the eighth month of pregnancy, Devakī gave birth to Lord Viṣṇu at the auspicious moment, *abhijit-yoga*, and Yaśodā gave birth to a female child.

### Text 15

*sāgarāḥ sama-kampanta*
*celuś ca dharaṇī-dharāḥ*
*jajvaluś cāgnayaḥ śāntā*
*jāyamāne janārdane*

When Lord Kṛṣṇa appeared, the oceans seems to swell with ecstasy, Ananta Śeśa, who sustains the universe, became perturbed so that fire became manifest.

**Text 16**

*śivāś ca pravavur vātāḥ*
*praśāntam abhavad rajaḥ*
*jyotīṁṣy ativyakāśanta*
*jāyamāne janārdane*

At that auspicious time, cool breezes gently blew, swirling dust became pacified, and the stars and planets shone brightly.

**Text 17**

*abhijin nāma nakṣatraṁ*
*jayantī nāma śarvarī*
*muhūrto vijayo nāma*
*yatra jāto janārdanaḥ*

When Lord Kṛṣṇa made His appearance, it was at the auspicious moment known as *abhijit-muhūrta.* That particular night was called *jayanti* because of the appearance of the Rohiṇi *nakṣatra.* It was an especially auspicious moment because the period known as Vijaya was present.

**Text 18**

*avyaktaḥ śāśvataḥ sūkṣmo*
*harir nārāyaṇaḥ prabhuḥ*
*jāyamāno hi bhagavān*
*nayanair mohayan prabhuḥ*

As soon as the Supreme Personality of Godhead, Nārāyaṇa, who is beyond material perception, eternal, very subtle, most powerful, and the destroyer of all sins appeared, He enchanted everyone with His eyes.

**Text 19**

*anāhatā dundubhayo*
*devānāṁ prāṇadan divi*
*ākāśāt puṣpa-vṛṣṭiṁ ca*
*vavarṣa tridaśeśvaraḥ*

Due to ecstasy, the demigods in the heavenly planets began to sound drums. Indra, the king of the demigods, personally showered flowers from the sky.

**Text 20**

*gīrbhir maṅgala-yuktābhiḥ*
*stuvanto madhusūdanam*
*maharṣayaḥ sagandharvā*
*upatasthuḥ sahāpsarāḥ*

The great sages, accompanied by the Gaṇdharvas and Apsarās, quickly arrived while offering auspicious prayers to Lord Madhusūdana.

**Text 21**

*jāyamāne hṛṣīkeśe*
*prahṛṣṭam abhavaj jagat*
*indraś ca tridaśaiḥ sārdhaṁ*
*tuṣṭāva madhusūdanam*

As soon as Lord Kṛṣṇa appeared, the entire world became filled with joy. All the demigods, headed by Indra, offered prayers to Lord Madhusūdana.

**Text 22**

*vasudevaś ca taṁ rātrau*
*jātaṁ putram adhokṣajam*
*śrīvatsa-lakṣaṇaṁ dṛṣṭvā*
*yutaṁ divyaiś ca lakṣaṇaiḥ*

*uvāca vasudevas tu rūpaṁ*
*saṁhara vai prabho*

Vasudeva also glorified the Supreme Lord, who had appeared as his son that night. Upon seeing auspicious marks, such as

Śrīvastsa, on the body of his son, Vasudeva said, "O my Lord, please withdraw this form of Yours."

**Text 23**

*bhīto 'haṁ deva kaṁsasya*
*tasmād evaṁ bravīmy aham*
*mama putrā hatās tena*
*tava jyeṣṭhāmbujekṣaṇa*

"My dear Lord, I am greatly distressed, due to fear of Kaṁsa. O lotus-eyed one, he has already killed many of my sons, who were Your elder brothers."

**Text 24**

*vasudeva-vacaḥ śrutvā*
*rūpaṁ cāharad acyutaḥ*
*anujñāpya pitṛtvena*
*nanda-gopa-gṛhaṁ naya*

After hearing this request of His father, Vasudeva, Lord Acyuta gave His assent and then transformed Himself into a human-like child, saying, "Take me to the house of the cowherd, Nanda, and keep Me there."

**Text 25**

*vasudevas tu saṅgṛhya*
*dārakaṁ kṣipram eva ca*
*yaśodāyā gṛhaṁ rātrau*
*viveśa suta-vatsalaḥ*

Vasudeva, who was very affectionate toward his son, quickly took Him on his lap and went to the house of Yaśodā during the dead of night.

**Text 26**

*yaśodāyās tv avijñātas*
*tatra nikṣipya dārakam*
*pragṛhya dārikāṁ caiva*
*devakī-śayane nyasat*

Yaśodā did not notice anything when Vasudeva came and placed the male child by her side and picked up the female child that was born to her. Vasudeva then returned to Kaṁsa's palace and placed the daughter by the side of Devakī.

**Text 27**

*parivarte kṛte tābhyāṁ*
*garbhābhyāṁ bhaya-viklavaḥ*
*vasudevaḥ kṛtārtho vai*
*nirjagāma niveśanāt*

In this way, the two new-born babies were exchanged by Vasudeva. He was so overwhelmed by fear that he immediately went to inform the king.

**Text 28**

*ugrasena-sutāyātha*
*kaṁsāyānaka-dundubhiḥ*
*nivedayāmāsa tadā tāṁ*
*kanyāṁ vara-varṇinīm*

Vasudeva, who is also called Ānakadundbhi, quickly approached Kaṁsa, the son of Ugrasena, and informed him of the birth of his daughter.

**Text 29**

*tac chrutvā tvaritaḥ kaṁso*
*rakṣibhiḥ saha vegibhiḥ*
*ājagāma gṛha-dvāraṁ*
*vasudevasya vīryavān*

As soon as mighty Kaṁsa heard this, he rushed to Vasudeva's house, along with his guards, to see with his own eyes.

**Text 30**

*sa tatra tvaritaṁ dvāri*
*kiṁ jātam iti cābravīt*
*dīyatāṁ śīghram ity evaṁ*
*vāgbhi samabhitarjayat*

Upon arriving at the gate of Vasudeva's residence, he anxiously inquired, "What kind of child has taken birth? Hand him over to me immediately."

**Text 31**

*tato hāhā-kṛtāḥ sarvā*
*devakī-bhavane striyaḥ*
*uvāca devakī dīnā*
*vāṣpa-gadgadayā girā*

The ladies, who had gathered at Devakī's house, began to lament and cry. Devakī, with terrified eyes and a choked voice, began to speak:

**Text 32**

*dārikā tu prajāteti*
*kaṁsaṁ samabhiyācatī*
*śrīmanto me hatāḥ sapta*
*putra-garbhās tvayā vibho*

"O lord, here is the daughter that I have given birth to. My dear brother, you already killed my seven children, as soon as they were born."

**Text 33**

*dārikeyaṁ hataivaiṣā*
*paśyasva yadi manyase*
*dṛṣṭvā kaṁsas tu tāṁ*
*kanyām ākṛṣyata mudā yutaḥ*

"Look, this one a girl. She appears almost dead. If you please, kindly return her to me." Kaṁsa became attracted to the girl and within his mind, he felt happiness.

**Texts 34-37**

*hataivaiṣā yadā kanyā*
*jātety uktvā vṛthā-matiḥ*
*sā garbha-śayane kliṣṭā*
*garbhāmbu-klinnamurdhajā*

*kaṁsasya purato nyastā*
*pṛthivyāṁ pṛthivī-samā*
*sa caināṁ gṛhya-puruṣaḥ*
*samāvidhyāvadhūya ca*

*udyac channeva sahasā*
*śilāyāṁ samapothayat*
*sāvadhūtā śilā-pṛṣṭhe*
*'niṣpiṣṭā divam utpatat*

*hitvā garbha-tanuṁ sā*
*tu sahasā mukta-mūrdhajā*
*jagāma kaṁsam ādiśya*
*divya-srag anulepanā*

"If this child is already dead then do not uselessly lament for her. She was in a very pathetic condition within the womb. Her hair is still wet with the water of the embryo."

The child was placed before Kaṁsa and lay motionless. The wicked Kaṁsa then grabbed her feet, whirled her around, and suddenly began to dash her against the stone. Although she was about to be thrown against the stone, she slipped out of Kaṁsa's hands and flew into the sky before she hit the floor. She gave up the body of a newly-born child and assumed her actual form and challenged Kaṁsa. Indeed, she looked fearful, with scattered long hair. She was decorated with a flower garland and divine cosmetics.

### Text 38

*hāra-śobhita-sarvāṅgī*
*mukuṭojjvala-bhūṣitā*
*kanyaiva sābhavan nityaṁ*
*divyā devairabhiṣṭutā*

Her beauty was enhanced by her garlands and necklaces. Her head was adorned with a brightly shining crown. She appeared as a young, unmarried girl. Her appearance was divine and all the demigods offered her prayers.

### Text 39

*nīla-pītāmbara-dharā*
*gaja-kumbhopama-stanī*
*ratha-vistīrṇa-jaghanā*
*candra-vaktrā caturbhujā*

She was dressed in blue and yellow garments. Her breasts resembled elephants' heads. Her thighs were as broad as a chariot. Her face looked beautiful, like the moon, and she possessed four arms.

### Text 40

*vidyud-vispaṣṭa-varṇābhā*
*bālārka-sadṛśekṣaṇā*
*payodhara-stanavatī*
*sandhy eva sapayodharā*

Her complexion appeared just like lightning. Her two eyes were red, like the morning sun. Her breasts resembled clouds and her form looked like an evening cloud.

### Text 41

*sā vai niśi tamogras te*
*babhau bhūta-gaṇākule*
*nṛtyatī hasatī caiva*
*viparītena bhāsvatī*

In the dense darkness of midnight, when all living entities were fast asleep, the dazzling goddess laughed, danced, and jumped up and down in the four directions.

### Text 42

*vihāyasi gatā raudrā*
*papau pānam anuttamam*
*jahāsa ca mahā-hāsaṁ*
*kaṁsaṁ ca ruṣitābravīt*

Her form was extremely frightening. In outer space, she began to enjoy excellent honey and laugh loudly. Then, in an angry mood, she said to Kaṁsa.

### Texts 43-44

*kaṁsa kaṁsātma-nāśāya*
*yad ahaṁ ghātitā tvayā*
*sahasā ca samutkṣipya*
*śilāyām abhipothitā*

*tasmāt tavāntakāle 'haṁ*
*kṛṣyamāṇasya śatruṇā*
*pāṭayitvā karair deham*
*uṣṇaṁ pāsyāmi śoṇitam*

"O Kaṁsa, you attempted to kill me, hoping to avoid your own destruction. You suddenly dashed me against the stone and because of this, I will tear apart your body with my bare hands and drink your warm blood, when you are dragged by your enemy, at the time of death."

### Text 45

*evam uktvā vaco ghoraṁ*
*sā yatheṣṭena vartmanā*
*khaṁ sā devālayaṁ devī*
*sagaṇā vicacāra ha*

After speaking these words in a thundering voice, the goddess began to freely wander about outer space, accompanied by her followers.

### Text 46

*sā kanyā vavṛdhe tatra*
*vṛṣṇi-saṅghasu-pūjitā*
*putravat pālyamānā sā*
*vasudevājñayā tadā*

She was worshiped by the members of the Vṛṣni dynasty, with great affection. By the order of Vasudeva, she was taken care of like a son.

### Text 47

*viddhi caināṁ athotpannām*
*aṁśād devīṁ prajāpateḥ*

*ekān aṁśāṁ yoga-kanyāṁ*
*rakṣārthaṁ keṣavasya tu*

O Janmejaya, you should understand that this goddess is an expansion of the energy of Lord Viṣṇu, who maintains all living entities. As such, she is simultaneously one with and different from the Supreme Lord. By the strength of her divine prowess, she has appeared for the protection of Lord Kṛṣṇa's pastimes.

**Text 48**

*tāṁ vai sarve sumanasaḥ*
*pūjayanti sma yādavāḥ*
*devavad divya-vapuṣā*
*kṛṣṇaḥ saṁrakṣito yayā*

All the members of the Yadu dynasty worshiped her as their family goddess because she protected Kṛṣṇa by offering her divine body.

**Text 49**

*tasyāṁ gatāyāṁ kaṁsas tu*
*tāṁ mene mṛtyum ātmanaḥ*
*vivikte devakīṁ caiva*
*vrīditaḥ samabhāṣata*

After she disappeared, Kaṁsa thought her to be the cause of his own death. He then approached his sister, Devakī, in a solitary place and spoke in an embarrassed mood.

**Text 50**

*kaṁsa uvāca*
*mṛtyoḥ svasaḥ kṛto yatnas*
*tava garbhā mayā hatāḥ*
*anya evānyato devi*
*mama mṛtyur upasthitaḥ*

Kaṁsa said, "My dear sister, I tried to avoid my death and in the process, I have killed your children. O Devī, it now appears that someone else has appeared to bring about my death."

### Text 51

*nairāśyena kṛto yatnaḥ*
*sva-jane prahṛtaṁ mayā*
*daivaṁ puruṣakāreṇa na*
*cātikrāntavān aham*

"To fulfill my aim, I have taken shelter of the path of cruelty and violence and have thereby tortured my own people. I could not reverse the destiny that was arranged for me by providence."

### Text 52

*tyaja garbha-kṛtāṁ cintāṁ*
*santāpaṁ putrajaṁ tyaja*
*hetubhūtas tv ahaṁ*
*teṣāṁ sati kāla-viparyaye*

"O sister, please do not worry about your children. Give up lamenting about your dead sons. It is the time factor that has taken them and I am only an instrument."

### Text 53

*kāla eva nṛṇāṁ śatruḥ*
*kālaś ca pariṇāmakaḥ*
*kālo nayati sarvaṁ vai*
*hetubhūtas tu mad-vidhaḥ*

"Time is the enemy of all human beings. It constantly changes their situation and finally devours all living entities as unavoidable death. People like me are only an instrument in the hands of time."

### Text 54

*āgamiṣyanti vai devi*
*yathā-bhāgam upadravāḥ*
*idaṁ tu kaṣṭaṁ yaj jantuḥ*
*kartāham iti manyate*

"O Devī, according to our karma, we face various difficulties and disturbances. However, out of ignorance, we consider ourselves as the doer of everything."

### Text 55

*mā kārṣīḥ putrajāṁ cintāṁ*
*vilāpaṁ śokajaṁ tyaja*
*evaṁ prāyo nṛṇāṁ yonir*
*nāsti kālasya saṁsthitiḥ*

"Do not plunge into the pool of lamentation on account of the loss of your children. Give up your grief and lamentation. Such reverses are inevitable in human society. It is impossible to evade or destroy the influence of time."

### Text 56

*eṣa te pādayor mūrdhnā*
*putravat tava devaki*
*mad-gatas tyajyatāṁ roṣo*
*jānāmy apakṛtaṁ tvayi*

"O Devakī, I fall down at your feet. I know that I have committed a grave offense and so, kindly give up your anger upon me."

### Text 57

*ity uktavantaṁ kaṁsaṁ sā*
*devakī vākyam abravīt*
*sāṣru-pūrṇa-mukhā dīnā*
*bhartāram upavīkṣatī*

*uttiṣṭhottiṣṭha vatseti*
*kaṁsaṁ māteva jalpatī*

While Kaṁsa was speaking in this way, tears glided down Devakī's cheeks. She looked at her husband and then began to speak to Kaṁsa, like a mother. "O my son, get up! get up!"

### Text 58

*devaky uvāca*
*mamāgrato hatā garbhā*
*ye tvayā kāma-rūpiṇā*
*kāraṇaṁ tvaṁ na vai putra*
*kṛtānto 'py atra kāraṇam*

Devakī said: "O child, you are capable of assuming any form you desire. I do not consider you to be the only cause of my children's death. I know that they were killed under the influence of the time factor."

**Text 59**

*garbha-kartanam etan me*
*sahanīyaṁ tvayā kṛtam*
*pādayoḥ patatā mūrdhnā*
*svaṁ ca karma jugupsatā*

"By your act of falling down at my feet while condemning your actions, I will somehow manage to tolerate the unbearable pain that I have received as a result of your killing my sons."

**Text 60**

*garbhe ca niyato mṛtyurbālye*
*'pi na nivartate*
*yuvāpi mṛtyor vaśagaḥ*
*sthaviro mṛta eva tu*

"People sometimes die within the womb, some die in their childhood, young people are also seen to embrace death, and old people are almost as good as dead."

**Text 61**

*kāla-pakvam idaṁ sarvaṁ*
*hetu-bhūtas tu tvad-vidhaḥ*
*ajāte darśanaṁ nāsti*
*yathā vāyus tathaiva ca*

"It is the time factor that annihilates the entire creation. People like you are only an instrument. An unborn child cannot be seen, just as air cannot be seen, although it exists."

**Text 62**

*jāto 'py ajātatāṁ yāti*
*vidhātrā yatra nīyate*
*tad gaccha putra mā te bhūn*
*mad-gataṁ mṛtyu-kāraṇam*

"After death, a person will cease to be seen and vanish. He will go wherever the creator takes him. Therefore, O son, you may go now. Do not worry about my feelings of distress due to the loss of my sons."

**Text 63**

*mṛtyunā prahṛte pūrvaṁ*
*śeṣo hetuḥ pravartate*
*vidhinā pūrva-dṛṣṭena*
*prajā-sargeṇa tatvataḥ*

"First, death strikes, and then the cause of death displays its prowess. Death can occur due to prejudice, fate, unfructified karma, time, circumstances, the parents' habit of eating abominable food, and other natural causes."

**Texts 64-65**

*vaiśampāyana uvāca –*
*mātā-pitros tu kāryeṇa*
*janmatas tūpapadyate*
*niśamya devakī-vākyaṁ*
*sa kaṁsaḥ svaṁ niveśanam*

*praviveśa sasaṁrabdho*
*dahyamānena cetasā*
*kṛtye pratihate dīno*
*jagāma vimanā bhṛśam*

Vaiśampāyana said: O Janmejaya, upon hearing these words of Devakī, Kaṁsa became very displeased with himself because of his failure. He went back to his residence in a tense mood. He was so disappointed because his plan did not work that he quietly left and returned home.

Thus ends the translation of the fourth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Vasudeva Advises Nanda to Reside at Vraja

### Text 1

*vaiśampāyana uvāca –*
*prāg eva vasudevas tu*
*vraje śuṣrāva rohiṇīm*
*prajātāṁ putram evāgre*
*candrāt kāntatarānanam*

Vaiśampāyana said: O Janmejaya, Vasudeva had sent Rohiṇi to Vraja, even before she had delivered her child. On realizing that she gave birth to a moon-like son, Vasudeva approached Nanda, who came to Mathurā to pay the tax, and said, "My dear friend! You, along with your good wife, Yaśodā, should soon return to Vraja."

### Text 2

*sa nanda-gopaṁ tvaritaḥ*
*provāca śubhayā girā*
*gacchānayā sahaiva tvaṁ*
*vrajam eva yaśodayā*

"O gentle one, after completing your two sons' head-shaving ceremony, and other rituals, in Gokula, you should go Vraja and raise and nourish our children carefully."

### Texts 3-7

*tatra tau dārakau gatvā*
*jāta-karmādibhir guṇaiḥ*
*yojayitvā vraje tāta*
*saṁvardhaya yathā-sukham*

*rauhiṇeyaṁ ca putraṁ me*
*parirakṣa śiśuṁ vraje*
*ahaṁ vācyo bhaviṣyāmi*
*pitṛ-pakṣeṣu putriṇām*

*yo 'ham ekasya putrasya*
*na paśyāmi śiśor mukham*
*hṛyate hi balāt prajñā*
*prājñasyāpi sato mama*

*asmāddhi me bhayaṁ kaṁsān*
*nirghṛṇād vai śiśor vadhe*
*tad-yathā rauhiṇeyaṁ tvaṁ*
*nanda-gopa mamātmajam*

*gopāyasi yathā tāta*
*tatvānveṣī tathā kurū*
*vighnā hi bahavo loke*
*bālan uttrāsayanti hi*

"My dear brother, please take care of my son, who was born from the womb of Rohiṇī, at Vraja. I will certainly be condemned by everyone because I could not see the face of my only son even once. Although I know that happiness and distress, or loss and gain, are under the control of destiny, ever-existing fear forcibly takes away the intelligence of learned persons like me. I am always afraid that merciless Kaṁsa might kill this son as well."

"Therefore O Nanda, you should take special care of this son of Rohiṇī. There are child-killers lurking here and there and so, give Him protection as best as you can. There are always many dangers, especially for children."

### Text 8

*sa ca putro mama jyāyān*
*kanīyāṁṣ ca tavāpy ayam*
*ubhāv api samaṁ nāmnā*
*nirīkṣasva yathā-sukham*

"My son is elder and your son is younger. You should happily treat both of Them with equal vision. Just as Their names bear the same meaning, you should display affection to Them equally."

### Text 9

*vardhamānāv ubhāv etau*
*samāna-vayasau yathā*
*śobhetāṁ go-vraje tasmin*
*nanda-gopa tathā kuru*

"O cowherd, Nanda, the conditions of both are similar. Try and make sure that They nicely grow up together under your care and affection in Vraja."

### Text 10

*bālye keli-kilaḥ sarvo*
*bālye muhyati mānavaḥ*
*bālye caṇḍatamaḥ sarvas*
*tatra yatna-paro bhava*

"During childhood, people take pleasure in playing and jumping. At that time, they remain bewildered. They do not possess the sense of what is good or what is bad. They get upset easily. So, knowing all these facts, you should take care of Them nicely."

### Text 11

*na ca vṛndāvane kāryo*
*gavāṁ ghoṣaḥ kathañcana*
*bhetavyaṁ tatra vasataḥ*
*keśinaḥ pāpa-darśinaḥ*

"Never think that any arrangement for the cows you make in Vṛndāvana is secure. You should always guard yourself from the sinful demon, Keśī."

### Text 12

*sarīsṛpebhyaḥ kīṭebhyaḥ*
*śakunibhyas tathaiva ca*
*goṣṭheṣu gobhyo vatsebhyo*
*rakṣyau te dvāv imau śiśū*

"You should carefully protect these two children, Kṛṣṇa and Balarāma, from snakes, scorpions, insects, worms, and birds in the forest, as well as from the cows and calves in the pasturing ground."

**Text 13**

*nanda-gopa gatā rātriḥ*
*śīghra-yāno vrajāśugaḥ*
*ime tvāṁ vyāharantīva*
*pakṣiṇaḥ savya-dakṣiṇāḥ*

"O cowherd, Nanda, it is late at night. You should ride a fast-moving vehicle and leave this place immediately. It seems that these scurrying birds around us are signaling you to depart."

**Text 14**

*rahasyaṁ vasudevena*
*so 'nujñāto mahātmanā*
*yānaṁ yaśodayā sārdham*
*āruroha mudānvitaḥ*

After exalted Vasudeva spoke these confidential words, Nanda, along with his wife, Yaśodā, happily sat down on their chariot.

**Text 15**

*kumāra-skandha-vāhyāyāṁ*
*śibikāyāṁ samāhitaḥ*
*saṁveśayāmāsa śiśuṁ*
*śayanīyaṁ mahāmatiḥ*

To protect the two children, the most intelligent Nanda Mahārāja took a palanquin, so that They could safely sleep in it.

**Text 16**

*jagāma ca viviktena*
*śītalānila-sarpiṇā*
*bahūdakena mārgeṇa*
*yamunā-tīra-gāminā*

Nanda and Yaśodā took the safe and solitary road by the side of the Yamunā and left. It was very pleasant as cool breezes from the Yamunā gently blew.

### Text 17

*sa dadarśa śubhe deśe*
*govardhana-samīpage*
*yamunā-tīra-sambaddhaṁ*
*śīta-māruta-sevitam*

When Nanda reached somewhere near Govardhana Hill, he saw a beautiful place that was very suitable for the cows to graze. This pasturing ground was adjacent to the bank of Yamunā, where cool breezes always blew.

### Text 18

*virutaśvāpadai ramyaṁ*
*latā-vallī-mahā-drumam*
*gobhis tṛṇa-vilagnābhiḥ*
*syandantībhir alaṅkṛtam*

The beauty of this place was enhanced by the many creatures found there, making their various sounds. There were many trees and creepers at that place and it was decorated with many cows that were grazing and whose milk bags were full of milk.

### Text 19

*samapracāraṁ ca gavāṁ*
*samatīrtha-jalāśayam*
*vṛṣāṇāṁ skandha-ghātaiś ca*
*viṣāṇodghṛṣṭa-pādapam*

This particular pasturing ground was even and thus suitable for the cows. There were nice reservoirs of water nearby. The bark of the many trees at that place fell off due to the rubbing of the bulls and oxen with their bodies and horns.

### Text 20

*bhāsāmiṣādānusṛtaiḥ śyenaiś*
*cāmiṣa-gṛdhnubhiḥ*
*sṛgāla-mṛga-siṁhaiś ca*
*vasā-medāśibhir vṛtam*

Many foxes and jackals, who were fond of eating flesh, also lived there. There were also many hawks, vultures, leopards, tigers and lions. The entire forest was infested with various types of animals.

### Text 21

*śārdūla-śabdābhirutaṁ*
*nānā-pakṣi-samākulam*
*svādu-vṛkṣa-phalaṁ ramyaṁ*
*paryāpta-tṛṇa-vīrudham*

The forest would vibrate with the sound of a lion's roaring. The entire forest was filled with many kinds of birds. All the trees there were laden with sweet and tasty fruit. There was an abundance of fresh, green grass, creepers and bushes.

### Text 22

*go-vrajaṁ gorutaṁ ramyaṁ*
*gopa-nārībhir āvṛtam*
*hambhā-ravaiś ca vatsānāṁ*
*sarvataḥ kṛta-niḥsvanam*

The entire pasturing ground was saturated with the sounds made by the cows and calves. It looked especially enchanting because the entire tract of land was filled with cowherd girls. The bellowing of the calves made the scene wonderful.

### Text 23

*śakaṭāvarta-vipulaṁ*
*kaṇṭakīvāṭa-saṅkulam*
*paryanteṣv āvṛtaṁ vanyair*
*bṛhadbhiḥ patitair drumaiḥ*

The land appeared vast as it was surrounded by rows of bullock carts. Beyond the carts were bushes and thorny trees in the four directions. The boundary was marked by huge trees that had fallen down in the forest.

### Text 24

*vatsānāṁ ropitaiḥ kīlair*
*dāmabhiś ca vibhūṣitam*
*karīṣākīrṇa-vasudhaṁ*
*kaṭacchanna-kuṭī-maṭham*

There were many wooden pillars and pegs placed here and there, which were used to tie the cows and calves. This increased the beauty of the place. There were heaps of dry cow dung stacked here and there. Sleeping and sitting mats made of straw were also seen everywhere.

### Text 25

*kṣemya-pracāra-bahulaṁ*
*hṛṣṭa-puṣṭa-janāvṛtam*
*dāmanī-pāśa-bahulaṁ*
*gargarodgāra-niḥsvanam*

There was a lot of open space and by walking constantly, the inhabitants of that place were healthy and strong. In that place, there was an abundance of rope. There were also many pots, grinding stones, and other implements needed for churning butter.

### Text 26

*takra-niḥsrāva-bahulaṁ*
*dadhi-maṇḍārdra-mṛttikam*
*manthāna-valayodgārair*
*gopīnāṁ janita-svanam*

There were many narrow drains which were used to clear the excess of butter milk. Indeed, the ground was moistened by the thick top layer of yogurt. When the *gopīs* churned butter, their bangles made a sweet sound that filled the four directions.

### Text 27

*kāka-pakṣa-dharair bālair*
*gopāla-krīḍanākulam*
*sārgala-dvāra-govāṭaṁ*
*madhye go-sthāna-saṅkulam*

Many young cowherd boys played in that forest while decorating their heads with peacock feathers. The whole area was filled with the residences of the cowherd men. There were many cowsheds whose doors were made of wood. In each cowshed, innumerable cows could be kept.

### Text 28

*sarpiṣā pacyamānena*
*surabhī-kṛta-mārutam*
*nīla-pītāmbarābhiś*
*ca taruṇībhir alaṅkṛtam*

The air of that place was permeated by the sweet aroma of clarified butter. It was decorated with many young cowherd girls, who were beautifully dressed in blue or yellow garments.

### Texts 29-31

*vanya-puṣpāvataṁsābhir*
*gopa-kanyābhir āvṛtam*
*śirobhir dhṛta-kumbhābhir*
*baddhair agra-stanāmbaraiḥ*

*yamunā-tīra-mārgeṇa*
*jala-hārībhir āvṛtam*
*sa tatra praviśan hṛṣṭo*
*go-vrajaṁ gopanāditam*

*pratyudgato gopa-vṛddhaiḥ*
*strībhir vṛddhābhir eva ca*
*niveśaṁ rocayāmāsa*
*parivarte sukhāśraye*

The *gopīs* of Vraja wandered about, carrying pitchers on their heads. Their ears were adorned with earrings made of forest flowers. Their breasts were covered with fine cloth. They carried water from the Yamunā throughout the day. When Mahārāja Nanda entered such a beautiful place, which was filled with the sounds of the cowherd boys, he became extremely happy. The elderly cowherd men and women came forward and greeted him. Upon seeing this beautiful place, Nanda immediately made up his mind to make his residence there.

### Text 32

*sā yatra rohiṇī devī*
*vasudeva-sukhāvahā*
*tatra taṁ bāla-sūryābhaṁ*
*kṛṣṇaṁ gūḍhaṁ nyaveśayat*

Nanda slowly went to the house of Rohiṇī, who gave pleasure to Vasudeva, and placed baby Kṛṣṇa, who lived in Vraja incognito, and who appeared as brilliant as the sun, by the side of Balarāma.

Thus ends the translation of the fifth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁsa.*

## The Killing of Śakaṭāsura and Putanā

### Text 1

*vaiśampāyana uvāca*
*tatra tasyāsataḥ kālaḥ*
*sumahān aty avartata*
*go-vraje nanda-gopasya*
*ballavatvaṁ prakurvataḥ*

Vaiśampāyana said: O Janmejaya, Mahārāja Nanda lived for a long time in Vraja while engaging in his profession as a cowherd.

### Text 2

*dārakau kṛta-nāmānau*
*vavṛdhāte sukhaṁ ca tau*
*jyeṣṭhaḥ saṅkarṣaṇo nāma*
*kanīyān kṛṣṇa eva tu*

At first, he arranged the name-giving ceremony of his two sons, who joyfully spent their days together in Vṛndāvana. The elder son was named Saṅkarṣaṇa, or Balarāma, and the younger son was named Kṛṣṇa.

### Text 3

*megha-kṛṣṇas tu kṛṣṇo 'bhūd*
*dehāntara-gato hariḥ*
*vyavardhata gavāṁ madhye*
*sāgarasya ivāmbudaḥ*

The Supreme Personality of Godhead personally appeared as Kṛṣṇa. His complexion was the color of a dark cloud. As clouds keep increasing above the ocean, Kṛṣṇa grew up in the midst of the cows, day by day.

### Text 4

*śakaṭasya tv adhaḥ suptaṁ*
*kadācit putra-gṛddhinī*

*yaśodā taṁ samutsṛjya*
*jagāma yamunāṁ nadim*

Mother Yaśodā had intense attachment for Kṛṣṇa. It so happened that one day, as the child, Kṛṣṇa, was sleeping under a *śakatā*, or cart, mother Yaśodā left Him in that condition and went to bathe in the Yamunā.

**Text 5**

*śiśu-līlāṁ tataḥ kurvan*
*sa hasta-caraṇau-kṣipan*
*ruroda madhuraṁ kṛṣṇaḥ*
*pādāv ūrdhvaṁ prasārayan*

This made Kṛṣṇa angry. Displaying His childhood pastimes, Kṛṣṇa began to throw His hands and legs into the air while weeeping in a sweet voice.

**Text 6**

*sa tatraikena pādena*
*śakaṭaṁ paryavartayat*
*nyubjaṁ payodharākāṅkṣī*
*cakāra ca ruroda ca*

In an angry mood, Kṛṣṇa kicked the cart under which He was sleeping. As a result, the cart immediately turned upside down with a loud sound. He did this because He was hungry and after doing so, He began to cry.

**Text 7**

*etasminn antare prāptā*
*yaśodā bhaya-viklavā*
*snātā prasravadigdhāṅgī*
*baddha-vatseva saurabhī*

In the meantime, mother Yaśodā returned after bathing with a fear in her mind. Milk flowed from her breasts and as a result, her limbs became soaked. She was anxious to breast-feed her child, just as a cow becomes anxious to feed her calf.

**Text 8**

*sā dadarśa viparyas taṁ*
*śakaṭaṁ vāyunā vinā*
*hāheti kṛtvā tvaritā*
*dārakaṁ jagṛhe tadā*

She was amazed to see the cart lying upside down without any trace of a storm. She said, "Alas! Alas! How did this happen?" Saying this, she quickly picked up Kṛṣṇa and placed Him on her lap.

**Text 9**

*na sā bubodha tattvena*
*śakaṭaṁ parivartitam*
*svasti me dārakāyeti*
*prītā-bhītā ca sābhavat*

She could not understand how the cart had overturned. She simply prayed to the Supreme Lord for her child's well-being, becoming fully absorbed in affection for her baby, Kṛṣṇa. At the same time, she was frightened, wondering whether Kṛṣṇa was hurt or not.

**Text 10**

*kiṁ tu vakṣyati te putra*
*pita parama-kopanaḥ*
*tvayy adhaḥ-śakaṭe supte*
*akasmāc ca viloḍite*

Yaśodā looked at Kṛṣṇa and said, "My dear son, Your father will be very angry. You were sleeping under this cart and suddenly it broke. Now, I don't know what Your father will say to me when he comes to know of this."

**Text 11**

*kiṁ me snānena duḥsnānaṁ*
*kiṁ ca me gamane nadīm*
*paryas te śakaṭe putra yā*
*tvāṁ paśyāmy apāvṛtam*

"O child, what would I have gained by bathing if something had happened to You? Why did I go to the bank of the river? When I returned, I saw the cart lying upside down and You were sleeping under the open sky."

### Text 12

*etasminn antare gobhir*
*ājagāma vanecaraḥ*
*kāṣāya-vāsasī bibhran*
*nanda-gopo vrajāntikam*

At what very moment, Nanda Mahārāja, along with the cows and calves, returned home from the pasturing ground. He was dressed in a saffron *dhoti* and *cādara*.

### Text 13

*sa dadarśa viparyas taṁ*
*bhinna-bhāṇḍa-ghaṭī-ghaṭam*
*apāstadhūr vibhinnākṣaṁ*
*śakaṭaṁ cakra-maulinam*

Upon entering the courtyard, he saw the cart turned upside down and all the pots, pitchers, and other utensils broken. The axle of the cart was broken in half and the yoke was lying at a distance.

### Text 14

*bhītas tvaritam āgatya*
*sahasā sāśru-locanaḥ*
*api me svasti putrāyety*
*asakṛd vacanaṁ vadan*

When Nanda saw this, he became extremely frightened and hurriedly went inside to see what had happened. Tears began to flow from his eyes as he said to himself, "Is my son alright?"

### Text 15

*pibantaṁ stanam ālakṣya*
*putraṁ svastho 'bravīt punaḥ*

*vṛṣa-yuddhaṁ vinā kena*
*paryastaṁ śakaṭaṁ mama*

Only when he saw his son drinking His mother's breast-milk did he regain his composure. He asked Yaśodā, "Was there a fight between two or more bulls? Otherwise, how did this cart overturn?"

**Texts 16-17**

*praty uvāca yaśodā taṁ*
*bhītā gadgada-bhāṣiṇī*
*na vijānāmy ahaṁ kena*
*śakaṭaṁ parivartitam*

*ahaṁ nadīṁ gatā saumya*
*caila-prakṣālanārthinī*
*āgatā ca viparyas tam*
*apaśyaṁ śakaṭaṁ bhuvi*

With a fearful heart, Yaśodā replied with a choked voice, "My dear lord, I do not know who has put this cart upside down. O handsome one, I went to the Yamunā to wash clothes. When I returned home, I saw the cart lying upside down."

**Texts 18-21**

*tayoḥ kathayator evam*
*abruvaṁs tatra dārakāḥ*
*anena śiśunā yānam*
*etat pādena loḍitam*

*asmābhiḥ sampatadbhiś ca*
*dṛṣṭam etad yad ṛcchayā*
*nanda-gopas tu tac chrutvā*
*vismayaṁ paramaṁ yayau*

*prahṛṣṭaś caiva bhītaś ca*
*kim etad iti cintayan*
*na ca te śraddadhur gopāḥ*
*sarve mānuṣa-buddhayaḥ*

*āścaryam iti te sarve*
*vismayotphulla-locanāḥ*
*sve sthāne śakaṭaṁ sthāpya*
*cakra-bandham akārayan*

While Nanda and Yaśodā were speaking in this way, the young cowherd boys who were playing nearby came and said, "O father, your son has turned this cart upside down by kicking His feet. We came rushing here after hearing a loud noise and saw it with our own eyes."

After hearing these words of the cowherd boys, Nanda Mahārāja became struck with wonder. At first he became very happy but later, he thought, "What is this? How did this happen?" Thinking in this way, he became somewhat fearful.

The other elderly cowherd men did not believe the boys' story because they considered them to be ordinary children. And yet, they were very surprised by this incident. Indeed, their eyes flashed due to amazement. Thereafter, they put the cart back upright and tried to put the wheels back on.

### Texts 22-23

*vaiśampāyana uvāca –*
*kasyacit tv atha kālasya*
*śakunī veṣa-dhāriṇī*
*dhātrī kaṁsasya bhojasya*
*pūtaneti pariśrutā*

*pūtanā nāma śakunī*
*ghorā prāṇi-bhayaṅkarī*
*ājagāmārddha-rātre vai*
*pakṣau krodhād vidhunvatī*

Vaiśampāyana said: O Janmejaya, some time after this incident, one night, a witch came to Vṛṇdāvana in an angry mood in the guise of a female bird, flapping her wings. She was the sister of Kaṁsa, the king of the Bhoja dynasty, and her name was Putanā. This formidable witch was terrifying for all living entities.

### Text 24

*tato 'rdha-rātra-samaye*
*pūtanā praty adṛśyata*
*vyāghra-gambhīra-nirghoṣaṁ*
*vyāharantī punaḥ punaḥ*

She approached Vraja in the dead of night and began to scream so loudly that the noise resembled the roaring of a lion.

### Text 25

*nililye śakaṭasyākṣe*
*prasravotpīḍa-varṣiṇī*
*dadau stanaṁ ca kṛṣṇāya*
*tasmin supte jane niśi*

She then assumed the form of a woman and hid herself under the axle of a cart. Her breasts were so full of milk that she felt uneasy with pain. When everyone fell asleep that night, she stealthily went before Kṛṣṇa and began to breast-feed Him.

### Text 26

*tasyāḥ stanaṁ papau kṛṣṇaḥ*
*prāṇaiḥ saha vinadya ca*
*chinna-stanī tu sahasā*
*papāta śakunī bhuvi*

Kṛṣṇa, in a playful manner, not only drank her breast milk but also sucked out her life-air. That fearful witch screamed in pain and suddenly fell down to the ground, manifesting her original form.

### Text 27

*tena śabdena vitrastās*
*tato bubudhire bhayāt*
*sa nanda-gopo gopā vai*
*yaśodā ca suviklavā*

Because of her screaming, everyone, including Nanda Mahārāja, Yaśodā and the other cowherd men and women, woke up with great fear in their minds.

### Text 28

*te tām apaśyan patitāṁ*
*visañjñāṁ vipayodharām*
*pūtanāṁ patitāṁ bhūmau*
*vajreṇeva vidāritām*

They saw the formidable witch, Putanā, lying on the ground unconscious, with her breasts bitten off. It appeared that she has been attacked by a thunderbolt.

### Text 29

*idaṁ kiṁ tv iti saṁtrastāḥ*
*kasyedaṁ karma cety api*
*nanda-gopaṁ puraskṛtya*
*gopās te paryavārayan*

"What is this? Who has done this?" Speaking in this way, the greatly frightened cowherd men stood around Putanā, keeping Nanda in front.

### Text 30

*nādhy agacchanta ca tadā*
*hetuṁ tatra kadācana*
*āścaryam āścaryam iti*
*bruvanto 'nuyayur gṛhān*

They could not imagine how such a thing could happen. "This is very strange, this is unbelievable." Saying this, they returned to their houses.

### Text 31

*gateṣu teṣu gopeṣu*
*vismiteṣu yathā-gṛham*
*yaśodāṁ nanda-gopas tu*
*papraccha gata-sambhramaḥ*

After some time, when all the assembled cowherd men and women had left, Nanda, who was still struck with wonder, spoke to Yaśodā.

### Text 32

*ko 'yaṁ vidhir na jānāmi*
*vismayo me mahān ayam*
*putrasya me bhayaṁ tīvraṁ*
*bhīrutvaṁ samupāgatam*

"What kind of arrangement of providence is this? I do not understand. I am very surprised by this incident. There is always danger to my son's life, so that we are always filled with fear."

### Text 33

*yaśodā tv abravīd bhītā*
*nārya jānāmi kiṁ tv idam*
*dārakeṇa sahānena*
*suptā śabdena bodhitā*

Upon hearing these words, Yaśodā became more and more fearful. She said, "O gentle one, I also do not know what is going on. I was sleeping with the child and I woke up when I heard the witch screaming."

### Text 34

*yaśodāyām ajānantyāṁ*
*nanda-gopaḥ sabāndhavaḥ*
*kaṁsād bhayaṁ cakārograṁ*
*vismayaṁ ca jagāma ha*

When Yaśodā thus expressed her ignorance about this incident, Nanda Mahārāja, along with the other cowherd men and women, developed a great fear of Kaṁsa. As a result, their minds became filled with anxiety.

Thus ends the translation of the sixth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Kṛṣṇa Learns to Crawl
# The Uprooting of the Yamala-arjuna Trees

### Text 1

*vaiśampāyana uvāca –*
*kāle gacchati tau saumyau*
*dārakau kṛta-nāmakau*
*kṛṣṇa-saṅkarṣaṇau cobhau*
*riṅgiṇau samapadyatām*

Vaiśampāyana said: O Janmejaya, after some time had passed in this way, the two handsome boys, Kṛṣṇa and Balarāma, began to crawl in the courtyard of Nanda Mahārāja.

### Text 2

*tāv anyonya-gatau bālau*
*bālyād evaikatāṁ gatau*
*eka-mūrti-dharau kāntāu*
*bāla-candrārka-varcasau*

From the very beginning of Their lives, Kṛṣṇa and Balarāma were like one soul with two bodies. Everything about Them was identical. They appeared like the young sun and young moon.

### Text 3

*eka-nirmāṇa-nirmuktāv*
*ekaśayyāsanāśanau*
*eka-veṣa-dharāv ekaṁ*
*puṣyamāṇau śiśu-vratam*

They were nondifferent from one another and They shared everything, including Their bed, seat, and food. They both dressed in the same manner and displayed similar childish proclivities.

**Text 4**

*eka-kāryāntara-gatāv*
*eka-dehau dvidhā-kṛtau*
*eka-caryau mahā-vīryāv*
*ekasya śiśutāṁ gatau*

They both were engaged in the same mission, and They appeared as one, although They had separate bodies. Their daily activities were similar. These two most powerful boys were the sons of the same father.

**Text 5**

*eka-pramāṇau lokānāṁ*
*deva-vṛttānta-mānuṣau*
*kṛtsnasya jagato gopau*
*saṁvṛttau gopa-dārakau*

In the vision of the people, Their height was similar. They appeared in the human form to carry out the mission of annihilating the demons and re-establishing the principles of religion. Although They were the protectors of the whole world, They appeared as cowherd boys.

**Text 6**

*anyonya-vyatiṣaktābhiḥ*
*krīḍābhir abhiśobhitau*
*anyonya-kiraṇa-grastau*
*candra-sūryāvi vāmbare*

The two brothers always played together in complete harmony, just as the rays of the sun and moon merge together.

**Text 7**

*visarpantau tu sarvatra sarpa-*
*bhoga-bhujāv ubhau*
*rejatuḥ pāṁsudigdhāṅgau*
*dṛptau kalabhakāv iva*

Their arms looked like snakes. With the help of their soft hands, They moved around. When They crawled in the courtyard, Their bodies became smeared with dust, making them appear like proud baby elephants.

**Text 8**

*kvacid bhasma-pradīptāṇgau*
*karīṣa-prokṣitau kvacit*
*tau tatra paryadhāv etāṁ*
*kumārāv iva pāvakī*

Sometimes, Their bodily limbs became covered with ashes and sometimes, with cow dung. When They ran around wildly, They looked like the two sons of the fire-god, known as Śākha and Viśākha.

**Text 9**

*kvacij jānubhir udghṛṣṭaiḥ*
*sarpamāṇau virejatuḥ*
*krīḍantau vatsa-śālāsu ākṛd*
*digdhāṅga-mūrdhajau*

They looked very enchanting as They crawled. Sometimes, Kṛṣṇa and Balarāma would go to the cowshed and play with the calves. As a result, Their bodies became covered with cow dung.

**Text 10**

*śuśubhāte śriyā juṣṭāv*
*ānanda-jananau pituḥ*
*janaṁ ca viprakurvāṇau*
*vihasantau kvacit kvacit*

The two brothers were endowed with immense opulence, and appeared matchless. By Their behavior, They gave great pleasure to Nanda and Yaśodā. Sometimes, due to Their childish proclivities, They would perform some mischief and laugh loudly, enjoying Their actions.

### Text 11

*tau tatra kautūhalinau*
*mūrdhaja-vyākulekṣaṇau*
*rejatuś candra-vadanau*
*dārakau sukumārakau*

They spent most of Their time playing and joking. They had long curly hair, which would fall upon Their eyes and thus make Them more restless. Their faces looked exactly like the moon and so, They were lovely and handsome.

### Text 12

*atiprasaktau tau dṛṣṭvā*
*sarva-vraja-vicāriṇau*
*nāśakat tau vārayituṁ*
*nanda-gopaḥ sudurmadau*

They wandered about Vraja, enjoying various sporting activities. Their father, Nanda Mahārāja, could not check Them, despite seeing Their whimsical behavior.

### Texts 13-14

*tato yaśodā saṅkruddhā*
*kṛṣṇaṁ kamala-locanam*
*ānāyya śakaṭī-mūle*
*bhartsayantī punaḥ punaḥ*

*dāmnā caivodare baddhvā*
*praty abandhad ulūkhale*
*yadi śakto 'si gaccheti tam*
*uktvā karma sākarot*

One day, mother Yaśodā became very angry with Kṛṣṇa, whose eyes resembled lotus flowers. She took Him by the side of a wooden mortar and began to chastise Him severely while binding Him with rope to the grinding mortar. She challenged, "Now, let me see how You move around." Saying this, she returned to her household chores.

### Texts 15-16

*vyagrāyāṁ tu yaśodāyāṁ*
*nirjagāma tato 'ṅgaṇāt*
*śiśu-līlāṁ tataḥ kurvan*
*kṛṣṇo vismāpayan vrajam*

*so 'ṅgaṇān niḥsṛtaḥ kṛṣṇaḥ*
*karṣamāṇa ulūkhalam*
*yamalābhyāṁ pravṛddhābhyām*
*arjunābhyāṁ caran vane*

*madhyānniś cakrāma tayoḥ*
*karṣamāṇa ulūkhalam*

As soon as mother Yaśodā left, naughty Kṛṣṇa began to relish His childhood pastimes. He crawled on the ground, dragging the mortar towards the courtyard. There were a pair of tall trees, named Yamala and Arjuna, standing in the courtyard. Kṛṣṇa purposely pulled the mortar in between the two giant trees.

### Text 17

*tat tasya karṣato baddhaṁ*
*tiryag-gatam ulūkhalam*
*lagnaṁ tābhyāṁ samūlābhyām*
*arjunābhyāṁ cakarṣa ca*

As Kṛṣṇa crawled, dragging the wooden mortar through the twin trees, the mortar stuck horizontally between them. With great strength, Kṛṣṇa pulled the rope that was tied to the mortar.

### Texts 18-20

*tāv arjunau kṛṣyamāṇau*
*tena bālena raṁhasā*
*samūla-viṭapau bhagnau*
*sa tu madhye jahāsa vai*

*nidarśanārthaṁ gopānāṁ*
*divyaṁ sva-balam āsthitaḥ*

*tad-dāma tasya bālasya*
*prabhāvād abhavad dṛḍham*

*yamunā-tīra-mārgasthā*
*gopyas taṁ dadṛśuḥ śiśum*
*krandantyo vismayantyaś ca*
*yaśodāṁ yayur aṅganāḥ*

As soon as Kṛṣṇa pulled, the two trees, with all their branches and leaves, fell down with a great sound. Just to display Him immense prowess to the residents of Vraja, Kṛṣṇa stood between the twin trees and laughed. The rope had become stronger because of Kṛṣṇa's influence. When the *gopīs*, who were on their way to the Yamunā, saw Kṛṣṇa in such a situation, they immediately rushed to mother Yaśodā, being highly astonished.

### Texts 21-22

*tās tu sambhrānta-vadanā*
*yaśodām ūcur aṅganāḥ*
*ehy āgaccha yaśode tvaṁ*
*sambhramāt kiṁ vilambase*

*yau tāv arjuna-vṛkṣau tu*
*vraje satyopayācanau*
*putrasyopari tāv etau*
*patitau te mahīruhau*

Their faces pale and dry, the cowherd girls said, "O mother Yaśodā, come quickly, come quickly. Do not waste time. The two giant *arjuna* trees that fulfilled our desires whenever we prayed to them, fell upon your two sons."

### Text 23

*dṛḍhena dāmnā tatraiva*
*baddho vatsa ivodare*
*jahāsa vṛkṣayor madhye*
*tava putraḥ sa bālakaḥ*

"Just like a tied calf, your son, whose belly was bound by strong ropes, is standing in the middle of the twin trees and laughing."

**Text 24**

*uttiṣṭha gaccha durmedhe*
*mūḍhe paṇḍita-mānini*
*putram ānaya jīvantaṁ*
*muktaṁ mṛtyu-mukhād iva*

"O innocent Yaśodā, O ignorant one, you consider yourself wise. Just get up and come with us. Quickly take your son, who has just returned from the jaws of death, home."

**Text 25**

*sā bhītā sahasotthāya*
*hāhākāraṁ prakurvatī*
*taṁ deśam agamad yatra*
*pātitau tāv ubhau drumau*

Mother Yaśodā hurriedly got up with great fear and rushed to where her beloved son, Kṛṣṇa, had felled the twin trees.

**Text 26**

*sā dadarśa tayor madhye*
*drumayor ātmajaṁ śiśum*
*dāmnā nibaddham udare*
*karṣamāṇam ulūkhalam*

Mother Yaśodā saw her son standing between the twin trees. He was pulling the rope that was tied to the wooden mortar.

**Text 27**

*sa-gopī-gopa-vṛddhaś ca*
*samuvāca vrajas tadā*
*pary āgacchanta te draṣṭuṁ*
*gopeṣu mahad adbhutam*

All the elderly cowherd men and women of Vraja began to discuss this incident. People from the four directions came running to see what had happened.

**Text 28**

*jajalpus te yathā-kāmaṁ*
*gopā vana-vicāriṇaḥ*
*kenemau pātitau vṛkṣau*
*ghoṣasyāyatanopamau*

The cowherd men, who were fond of living in the forest, arrived there and said, "Alas! These twin trees were like two temples for the residents of Vraja. Who has uprooted them?"

**Text 29**

*vinā vātaṁ vinā varṣaṁ*
*vidyut-prapatanaṁ vinā*
*vinā hasti-kṛtaṁ doṣa*
*kenemau pātitau drumau*

"There was neither any storm nor any heavy rain, nor was there any lightning in Gokula. No elephant has come here and pushed the trees with its body. How then did the twin trees fall down?"

**Text 30**

*aho bata na śobhetāṁ*
*vimūlāv arjunāv imau*
*bhūmau nipatitau vṛkṣau*
*vitoyau jaladāv iva*

"Alas! The twin trees were completely uprooted, making them fall to the ground. Now, these trees look dry and dead, like clouds without water."

**Text 31**

*yadīmau ghoṣa-racitau*
*ghoṣa-kalyāṇa-kāriṇau*
*nanda-gopa prasannau te*
*drumāv evaṁ gatāv api*

*yac ca te dārako mukto*
*vipulābhyām api kṣitau*

"O Nanda Maharāja, if these twin trees were planted here in Gokula, and if they really were beneficial to all the inhabitants of Vraja then know for certain that even today, they are happy with you because they spared the life of your son."

**Text 32**

*autpātikam idaṁ ghoṣe*
*tṛtīyaṁ vartate tv iha*
*pūtanāyā vināśaś ca*
*drumayoḥ śakaṭasya ca*

"This is the third calamity that has occurred in Gokula. Putanā was killed, the cart collapsed, and now these trees were uprooted."

**Text 33**

*asmin sthāne ca vāso 'yaṁ*
*ghoṣasyāsya na yujyate*
*utpātā hy atra dṛśyante*
*kathayanto na śobhanam*

"Therefore, we think that we should not live here any longer. This place is not safe anymore. We have witnessed too many untoward incidents recently."

**Texts 34-36**

*nanda-gopas tu sahasā*
*muktvā kṛṣṇam ulūkhalāt*
*nieśya cāṅke suciraṁ*
*mṛtaṁ punar ivāgatam*

*nātṛpyat prekṣamāṇo vai*
*kṛṣṇaṁ kamala-locanam*
*tato yaśodāṁ garhan vai*
*nanda-gopo viveśa ha*

*sa ca gopa-janaḥ sarvo*
*vrajam eva jagāma ha*
*sa ca tenaiva nāmnā tu*
*kṛṣṇo vai-dāma-bandhanāt*

*goṣhe dāmodara iti*
*gopībhiḥ parigīyate*

Nanda hurriedly freed Kṛṣṇa from the ropes that were tied to the wooden mortar and embraced Him tightly with great affection, as if He had just returned from the jaws of death. He looked at the lotus-like face of Kṛṣṇa, again and again, but could not feel satiation. Nanda chastised Yaśodā severely when he returned home. Thereafter, all the Vrajabvāsīs returned to their respective homes.

**Text 37**

*etad āścaryabhūtaṁ hi*
*bālasyāsīd viceṣṭitam*
*kṛṣṇasya bharata-śreṣṭha*
*ghoṣe nivasatas tadā*

Because of being bound around the *udara,* or belly, by *dāma,* or ropes, Kṛṣṇa became known as Dāmodara. The *gopīs* of Vraja began to sing this pastime of Kṛṣṇa with great joy.

Thus ends the translation of the seventh chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER EIGHT

# Kṛṣṇa's Childhood Pastimes

**Text 1**

*vaiśampāyana uvāca –*
*evaṁ tau bālyam uttīrṇau*
*kṛṣṇa-saṅkarṣāṇāv ubhau*
*tasminn eva vraja-sthāne*
*sapta-varṣau babhūvatuḥ*

Vaiśampāyana said: O Janmejaya, in this way, Kṛṣṇa and Balarāma began to grow, day by day, in Vraja. Gradually, They became seven-year-old boys.

**Text 2**

*nīla-pītāmbara-dharau*
*pīta-śvetānulepanau*
*babhūvatur vatsa-pālau*
*kaka-pakṣa-dharāv ubhau*

Balarāma would dress in blue garments and Kṛṣṇa would dress in yellow garments. Their bodies were decorated with yellow and white sandalwood paste, respectively. Their heads were decorated with peacock feathers and They passed Their days, tending the calves.

**Text 3**

*parṇa-vādyaṁ śruti-sukhaṁ*
*vādayantau varānanau*
*śuśubhāte vana-gatau*
*triśīrṣāv iva pannagau*

The faces of Kṛṣṇa and Balarāma was transcendentally enchanting. They would blow whistles made from palm leaves and when They did so, holding the leaves in Their two hands to Their mouths, They appeared like three-headed snakes.

### Text 4

*mayūrāṅgada-karṇau tu*
*pallavāpīḍa-dhāriṇau*
*vanamālā-kuloraskau*
*drumapotāv ivodgatau*

Their armlets and earrings were made of peacock feathers and They wore turbans made of leaves. Their chests was adorned with garlands of forest flowers. In this way, They looked like two newly-grown plants.

### Text 5

*aravinda-kṛtāpīḍau*
*rajju-yajñopavītinau*
*saśikya-tumba-karakau*
*gopa-veṇu-pravādakau*

Their heads were decorated with lotus flowers and They had sacred threads draped over Their shoulders. They both played Their flutes, in the company of the cowherd boys. They carried buffalo horns and ropes in Their hands.

### Text 6

*kvacid dhasantāv anyonyaṁ*
*krīḍamānau kvacit*
*parṇa-śayyāsu saṁsuptau*
*kvacin nidrāntarekṣaṇau*

They would joke with one another, enjoy various pastimes, engage in sporting play, and sometimes enjoy a nap on a bed made of twigs and leaves.

### Text 7

*evaṁ vatsān pālayantau*
*śobhayantau mahāvanam*
*cañcūryantau ramantau*
*sma kiśorāv iva cañcalau*

In this way, the two brothers would take care of the calves, in and around Mahāvana. They freely wandered about within the forests, just like two baby horses.

**Texts 8-9**

*atha dāmodaraḥ śrīmān*
*saṅkarṣaṇam uvāca ha*
*ārya nāsmin vane śakyaṁ*
*gopālaiḥ saha krīḍitum*

*avagītam idaṁ sarvam*
*āvābhyāṁ bhukta-kānanam*
*prakṣīṇa-tṛṇa-kāṣṭhaṁ ca*
*gopair mathita-pādapam*

One day, most handsome Kṛṣṇa said to His brother, Balarāma, "My dear brother, I think it is not good to play in this forest any more. We, the cowherd boys, have spoiled the beauty of this forest by using it recklessly. There is no more grass left for the cows, and no more dry wood for cooking. Each and every tree in this forest has been used to its fullest extent."

**Text 10**

*ghanībhūtāni yāny āsan*
*kānanāni vanāni ca*
*tāny ākāśa-nikāśāni dṛśyante*
*'dya yathā 'sukham*

"The density of the forest now appears thin, like the sky. We no longer find any pleasure while looking at the forest."

**Text 11**

*govāṭeṣv api ye vṛkṣāḥ*
*parivṛttārgaleṣu ca*
*sarve goṣṭhāgniṣu gatāḥ*
*kṣayam akṣaya-varcasaḥ*

"There were many beautiful trees in and around the cowshed, the gates of which have round locks. But those trees are no more because they were burnt by the forest fire."

### Text 12

*sannikṛṣṭāni yāny āsan*
*kāṣṭhāni ca tṛṇāni ca*
*tāni dūrāv akṛṣṭāsu*
*mārgitavyāni bhūmiṣu*

"Formerly, there was an abundance of grass and wood at our doorsteps but now, we have to look for them in distance places."

### Text 13

*araṇyam idam alpodam*
*alpakakṣaṁ nirāśrayam*
*anveṣitavya-viśrāmaṁ*
*dāruṇaṁ virala-drumam*

"There is very little water left in this forest, and very little grass and wood. Therefore, it is not wise to stay here any longer. One has to search for a place here to rest. Only a few trees remain and so, the situation appears quite pathetic."

### Text 14

*akarmaṇyeṣu vṛkṣeṣu*
*sthita-viprasthita-dvijam*
*saṁvāsasyāsya mahato*
*janenotsādita-drumam*

"These trees no longer produce flowers and fruit, like before. Even the birds that lived in these trees have all flown elsewhere. Besides, the inhabitants of this place have cut down many trees in this forest."

### Text 15

*nirānandaṁ nirāsvādaṁ*
*niṣprayojana-mārutam*
*nirvihaṅgam idaṁ śūnyaṁ*
*nirvyañjanam ivāśanam*

"There is no happiness here anymore. We can hardly relish any fruit and even the air appears stale. This forest, devoid of birds, does not give us any delight, just as rice without any vegetable preparations does not give one the happiness of eating."

**Text 16**

*vikrīyamāṇaiḥ kāṣṭhaiś ca*
*śākaiś ca vana-sambhavaiḥ*
*ucchinna-sañcaya-tṛṇair*
*ghoṣo 'yaṁ nagarāyate*

"The wood and green leafy vegetables of this forest are being sold for earning a livelihood. There is a scarcity of green grass here. This forest now looks like the residential area of the cowherd men."

**Text 17**

*śailānāṁ bhūṣaṇaṁ ghoṣo*
*ghoṣāṇāṁ bhūṣaṇaṁ vanam*
*vanānāṁ bhūṣaṇaṁ gāvas*
*tāś cāsmākaṁ parā gatiḥ*

"Pasturing fields are the ornaments of a mountain, forests are the ornaments of pasturing fields, and cows are the ornaments of a forest. Therefore, it is actually the cows that are our greatest assets."

**Text 18**

*tasmād anyam vanaṁ yāmaḥ*
*praty agrayavasendhanam*
*icchanty anupabhuktāni*
*gāvo bhoktuṁ tṛṇāni ca*

"Therefore, we should go to a new forest where there is an abundance of green grass and fuel. Our cows are desperately looking for new pasturing grounds."

**Text 19**

*tasmād vanaṁ nava-tṛṇaṁ*
*gacchantu dhanino vrajāḥ*
*na dvārabandhāvaraṇā na*
*gṛha-kṣetriṇas tathā*

*praśastā vai vrajā loke*
*yathā vai cakra-cāriṇaḥ*

"Those who actually desire happiness should leave this place and go to a forest where everything is available, where the area is secure, where there are good residential quarters, where there is enough land for farming and, where only good people reside. We should move about freely and reside at different places, like swans."

### Text 20

*śakṛn mūtreṣu teṣv eva*
*jāta-kṣāra-rasāyanam*
*na tṛṇaṁ bhuñjate gāvo*
*nāpi tat payase hitam*

"When cow dung and cow urine are dropped in the field, they act as fertilizer and help produce more grass. However, the cows do not eat such grass with great satisfaction and as such, the milk produced by eating this grass is not very beneficial."

### Text 21

*sthalī-prāyāsu rathyāsu*
*navāsu vana-rājiṣu*
*carāvaḥ sahitau gobhiḥ*
*kṣipraṁ saṁvāhyatāṁ vrajaḥ*

"Nowadays, all the solitary paths in this forest have become crowded. There is no trace of green grass here. Therefore, let us all go with the cows to new pasturing grounds and forests. We should immediately change our place of residence, settling somewhere else."

### Text 22

*śrūyate hi vanaṁ ramyaṁ*
*paryāpta-tṛṇa-saṁstaram*
*nāmnā vṛndāvanaṁ nāma*
*svādu-vṛkṣa-phalodakam*

"I have heard that there is a beautiful forest called Vṛndāvana. That place is filled with green grass. The trees there produce sweet, juicy fruit, and the water there is very tasty."

### Text 23

*ajhilli-kaṇṭaka-vanaṁ sarvair*
*vana-guṇair yutam*
*kadamba-pādapa-prāyaṁ*
*yamunā-tīra-saṁśritam*

"There are no thorny bushes in that forest. Moreover, it has all the necessary things that a suitable forest should possess. There are plenty of *kadamba* trees in that forest, and it is situated on the bank of the river Yamunā."

### Text 24

*snigdha-śītānila-vanaṁ*
*sarvartu-nilayaṁ śubham*
*gopīnāṁ sukha-sañcāraṁ*
*cāru-citra-vanāntaram*

"There is always a cool breeze blowing in that forest. Indeed, all the seasons are always present there simultaneously. For this reason, it is very beautiful and pleasant. The cowherd girls can roam freely there. Within that forest of Vṛndāvana, there are many small forests and gardens."

### Text 25

*tatra govardhano nāma*
*nātidūre girir mahān*
*bhrājate dīrgha-śikharo*
*nandanasyeva mandaraḥ*

"There is a great mountain by the name of Govardhana, which is not very far from Vṛndāvana. It has many tall peaks. As the Mandarācala mountain looks enchanting by the side of Nandanavana, Govardhana mountain looks splendid by the side of Vṛndāvana."

### Text 26

*madhye cāsya mahā-śākho*
*nyagrodho yojanocchritaḥ*

*bhāṇḍīro nāma śuśubhe*
*nīla-megha ivāmbare*

"In the middle of that forest there is a huge *bhāṇḍīra* tree that is lovely to look at, with its many branches and sub-branches. The height of that tree is about eight miles. It is actually a banyan tree and it appears very beautiful, like an evening cloud."

**Text 27**

*madhyena cāsya kālindī*
*sīmantam iva kurvatī*
*prayātā nandanasy eva*
*nalinī saritāṁ varā*

"The best of rivers, Nalinī, flows in the midst of the Nandanavana forest, just as the beautiful river, Kālindī, flows in the middle of Vṛndāvana."

**Text 28**

*tatra govardhanaṁ caiva*
*bhāṇḍīraṁ ca vanaspatim*
*kālindīṁ ca nadīṁ ramyāṁ*
*drakṣyāvaś carataḥ sukham*

"If we go there, we will certainly enjoy the beauty of Govardhana Hill, Bhāṇḍīra-vata, and the Kālindī river."

**Text 29**

*tatrāyaṁ kalpyatāṁ ghoṣas*
*tyajyatāṁ nirguṇaṁ vanam*
*santrāsayāvo bhadraṁ te*
*kiñcid utpādya kāraṇam*

"Let us move to that place and leave this useless forest without delay. My dear brother, we must do something to create some fear in the minds of the Vrajavāsīs, so that they will be compelled to leave this place."

**Texts 30-31**

*evaṁ kathayatas tasya*
*vāsudevasya dhīmataḥ*
*prādurbabhūvuḥ śataśo*
*rakta-māṁsa-vasāśanāḥ*

*ghorāś cintayatas tasya*
*sva-tanūruhajās tadā*
*viniṣpetur bhayakarāḥ*
*sarvaśaḥ śataśo vṛkāḥ*

As Kṛṣṇa, the son of Vasudeva, was speaking like this, hundreds and thousands of wolves suddenly emerged from the pores of His body. They looked formidable and were fond of blood, flesh, and marrow. After appearing, they spread everywhere, just by thinking about them.

**Texts 32-34**

*niṣpatanti sma bahavo*
*vrajasyotsādanāya vai*
*vṛkān niṣpatitān dṛṣṭvā*
*goṣu vatseṣv atho nṛṣu*

*gopīṣu ca yathā-kāmaṁ*
*vraje trāso 'bhavan mahān*
*te vṛkāḥ pañca-baddhāś ca*
*daśa-baddhās tathā pare*

*triṁśadviṁśati-baddhāś ca*
*śata-baddhās tathā pare*
*niścerus tasya gātrebhyaḥ*
*śrī-vatsa-kṛta-lakṣaṇāḥ*

When, with a desire to make Gokula desolate, thousands of wolves began to manifest from Kṛṣṇa's transcendental body, by His own will, upon seeing them, all the cows, calves, and cowherd men and women became extremely frightened. These wolves manifested from Kṛṣṇa's body in groups of five, ten, twenty, thirty, and one hundred, and were decorated with the mark of Śrivatsa.

### Texts 35-38

*kṛṣṇasya kṛṣṇa-vadanā*
*gopānāṁ bhaya-vardhanāḥ*
*bhakṣayadbhiś ca tair*
*vatsāṁstrāsayadbhiś ca go-vrajān*

*niśi bālān haradbhiś ca*
*vṛkair utsādyate vrajaḥ*
*na vane śakyate gantuṁ*
*na gāś ca parirakṣitum*

*na vanāt kiñcid āharṁ tu*
*na ca vā tarituṁ nadīm*
*trastā hy udvigna-manaso*
*'gatās tasmin vane 'vasan*

*evaṁ vṛkair udīrṇais tu*
*vyāghra-tulya-parākramaiḥ*
*vrajo niṣpanda-ceṣṭaḥ sa*
*ekasthāna-caraḥ kṛtaḥ*

These black-faced wolves that appeared from Kṛṣṇa's body constantly increased the fear of the Vrajavāsīs. They ate the calves, frightened the herds of cows, and at night, would steal young boys. In this way, gradually, the whole of Gokula became depopulated. At that time, it was impossible to go to the forest, to protect the cows, to collect anything from the forest, or to cross the river. All the inhabitants of Gokula became overwhelmed by fear and anxiety, so that they were unable to move about freely. Out of fear, they simply sat down together in one place. In this way, the wolves, who looked formidable like tigers, rendered the entire area of Gokula most desolate.

Thus ends the translation of the eighth chapter of the *Viṣṇu Parva* of *Śri Harivaṁsa.*

## CHAPTER NINE

# Due to the Disturbance Created by the Wolves, the Vrajavāsīs Move from Gokula to Vṛndāvana

### Text 1

*vaiśampāyana uvāca –*
*evaṁ vṛkāṁś ca tān dṛṣṭvā*
*vardhamānān durāsadān*
*sastrī-pumān sa ghoṣo vai*
*samasto 'mantrayat tadā*

Vaiśampāyana said: O Janmejaya, as these invincible wolves terrified the residents of Gokula more and more, they assembled and began to discuss among themselves as follows.

### Text 2

*sthāne neha na naḥ kāryaṁ*
*vrajāmo 'nyan mahad vanam*
*yacchivaṁ ca sukhoṣyaṁ ca*
*gavāṁ caiva sukhāvaham*

"Now there is no need for us to stay here any longer. Let us all go to a new and vast forest that will be beneficial and safe for both us and the cows."

### Text 3

*adyaiva kiṁ cireṇa sma*
*vrajāmaḥ saha go-dhanaiḥ*
*yāvad vṛkair vadhaṁ ghoraṁ*
*na naḥ sarvo vrajo vrajet*

"What is the use of delaying? We should move from here today. We had better leave this place before the wolves destroy everything in Gokula."

### Text 4

*eṣāṁ dhūmrāruṇāṅgānāṁ*
*daṁṣṭriṇāṁ nakha-karṣiṇām*
*vṛkāṇāṁ kṛṣṇa-vaktrāṇāṁ*
*bibhībho niśi garjatām*

"The wolves are grey and red. They have long jaws and they attack with their sharp nails. Their mouths are black. At night, they roar so loudly that we become very frightened."

### Text 5

*mama putro mama bhrātā*
*mama vatso 'tha gaur mama*
*vṛkair vyāpāditā hy evaṁ*
*krandanti sma gṛhe gṛhe*

"Just see how the women of each and every house are crying pathetically and lamenting. Alas! These wolves have killed our children, brothers, cows, and calves."

### Text 6

*tāsāṁ rudita-śabdena*
*gavāṁ haṁbhāraveṇa ca*
*vrajasyotthāpanaṁ cakrur*
*ghoṣa-vṛddhāḥ samāgatāḥ*

Being greatly worried and frightened by the roaring of the wolves, and the bellowing of the cows, the elderly inhabitants of Vraja who had assembled resolved to move from Gokula as soon as possible.

### Texts 7-8

*teṣāṁ matam athājñāya*
*gantuṁ vṛndāvanaṁ prati*
*vrajasya viniveśāya*
*gavāṁ caiva hitāya ca*

*vṛndāvana-nivāsāya tāñ*
*jñātvā kṛta-niścayān*

*nanda-gopo bṛhad-vākyaṁ*
*bṛhaspatir ivādade*

When Nanda Mahārāja understood the intention of the Vrajavāsīs to go to Vṛndāvana and their firm determination to reside there, which would be beneficial for both the cowherd residents and cows of Vraja, he spoke these words of wisdom, just like Bṛhaspasti.

**Text 9**

*adyaiva niścaya-prāptir*
*yadi gantavyam eva naḥ*
*śīghram ājñāpyatāṁ ghoṣaḥ*
*sajjībhavata mā ciram*

"If we have decided to go and are ready then we should leave this place today. Make this announcement all over Gokula, so that everyone can get ready to depart quickly, without any further delay."

**Texts 10-11**

*tato 'vaghuṣyata tadā ghoṣe*
*tat prākṛtair janaiḥ*
*śīghraṁ gāvaḥ prakalpyantāṁ*
*bhāṇḍaṁ samābhiropyatām*

*vatsa-yūthāni kālyantāṁ*
*yujyantāṁ śakaṭāni ca*
*vṛndāvanam itaḥ sthānān*
*niveśāya ca gamyatām*

Immediately, an announcement was flashed all over Gokula: "Quickly prepare to leave. Get your cows and household items together. Place your belongings on the bullock carts. Gather all your calves, mount your carts, and proceed to Vṛndāvana."

**Text 12**

*tac chrutvā nanda-gopasya*
*vacanaṁ sādhu bhāṣitam*
*udatiṣṭhad vrajaḥ sarvaḥ*
*śīghraṁ gamana-lālasaḥ*

As soon as the inhabitants of Gokula heard this announcement of Nanda Mahārāja, they became very excited and quickly began preparations to depart.

### Text 13

*prayāhy uttiṣṭha gacchāmaḥ*
*kiṁ śeṣe yāhi yojaya*
*uttiṣṭhati vraje tasmin*
*gopa-kolāhalo hy abhūt*

When the Vrajavāsīs were preparing to leave, a commotion could be heard as people shouted: "O you, let us go. Get up, we are all going now. Why are sleeping? Go and mount the bullock cart."

### Text 14

*uttiṣṭhamānaḥ śuśubhe*
*śakaṭī-śakaṭas tu saḥ*
*vyāghra-ghoṣa-mahā-ghoṣo*
*ghoṣaḥ sāgara-ghoṣavān*

When all the bullock carts, other vehicles, and residents of Vraja began moving, a huge commotion was heard. The loud noise appeared just like the roaring of tigers, or the rumbling of the ocean.

### Text 15

*gopīnāṁ gargarībhiś ca mūrdhni*
*cottambhitair ghaṭaiḥ*
*niṣpapāta vrajāt paṅktis*
*tārā-paṅktir ivāmbarāt*

The *gopīs* of Vraja followed the carts in rows, with pitchers of butter milk or milk on their heads. It appeared as if a cluster of stars had come down to the earth.

### Text 16

*nīla-pītāruṇais tāsāṁ vasrair*
*agra-stanocchritaiḥ*

*śakra-cāpāyate paṅktir*
*gopīnāṁ mārga-gāminī*

Their blue, yellow, and red garments nicely covered their raised breasts. When the *gopīs,* who were dressed in colorful garments, walked, they appeared just like a rainbow.

**Text 17**

*dāmanī-dāmabhārais ca*
*kecit kāyāvalambibhiḥ*
*gopā mārga-gatā bhānti*
*sāvarohā iva drumāḥ*

Some of the cowherd men walked, carrying luggage tied with ropes. These ropes were hung about their bodies. As a result, they looked just like banyan trees with fibrous roots.

**Text 18**

*sa vrajo vrajatā bhāti*
*śakaṭaughena bhāsvatā*
*potaiḥ pavana-vikṣiptair*
*niṣpatadbhir ivārṇavaḥ*

The beauty of this moving entourage consisting of bullock carts and other vehicles appeared just like a vast ocean containing innumerable ships, moving by the force of the wind.

**Text 19**

*kṣaṇena tad vraja-sthānam*
*īriṇaṁ samapadyata*
*dravyāvayava-nirdhūtaṁ*
*kīrṇaṁ vāyasa-maṇḍalaiḥ*

Within a very short time, Gokula became vacant, appearing like barren land. Soon, the whole area became filled with crows because there were particles of food grains scattered here and there.

**Text 20**

*tataḥ krameṇa ghoṣaḥ sa*
*prāpto vṛndāvanaṁ vanam*

*niveśaṁ vipulaṁ cakre*
*gavāṁ caiva hitāya ca*

Gradually, the caravan of Vrajavāsīs arrived at the beautiful forest of Vṛndāvana. They built their residences over a vast area, for the benefit of the cows.

### Text 21

*śakaṭāvarta-paryantaṁ*
*candrārddhākāra-saṁsthitam*
*madhye yojana-vistīrṇaṁ*
*tāvad-dviguṇam āyatam*

The bullock carts were kept so as to make a boundary wall around the entire area, giving it the shape of a half moon. The length of that tract of land was about sixteen miles, and the breadth was eight miles.

### Text 22

*kaṇṭakībhīḥ pravṛddhābhis*
*tathā kaṇṭakita-drumaiḥ*
*nikhātocchrita-śākhāgrair*
*abhiguptaṁ samantataḥ*

The newly established village of Vṛndāvana was well protected by thorny bushes, branches of trees, and other thorny plants and trees.

### Texts 23-30

*manthair āropyamāṇaiś ca*
*mantha-bandhānukarṣaṇaiḥ*
*adbhiḥ prakṣālyamānābhir*
*gargarībhir itas tataḥ*

*kīlair āropyamāṇaiś ca*
*dāmanī-pāśa-pāśitaiḥ*
*stambhanībhir dhṛtābhiś ca*
*śakaṭaiḥ parivartitaiḥ*

*niyoga-pāśair āsaktair*
*gargarī-stambha-mūrdhasu*
*chādanārthaṁ prakīrṇaiś ca*
*kaṭakais tṛṇa-saṅkaṭaiḥ*

*śākhā-viṭaṅkair vṛkṣāṇāṁ*
*kriyamāṇair itas tataḥ*
*śodhyamānair gavāṁ sthānaiḥ*
*sthāpyamānair ulūkhalaiḥ*

*prāṅmukhaiḥ sicyamānaiś ca*
*sandīpyadbhiś ca pāvakaiḥ*
*savatsa-carmās taraṇaiḥ*
*paryaṅkaiś cāvaropitaiḥ*

*toyam uttārayantībhiḥ*
*prekṣantībhiś ca tad vanam*
*śākhāś cākarṣamāṇābhir*
*gopībhiś ca samantataḥ*

*yuvabhiḥ sthaviraiś caiva*
*gopair vyagrakarair bhṛśam*
*viśasadbhiḥ kuṭhāraiś ca*
*kāṣṭhāny api tarūn api*

*tad vraja-sthānam adhikaṁ*
*śuśubhe kānanāvṛtam*
*ramyaṁ vana-niveśaṁ vai*
*svādu-mūla-phalodakam*

All the cowherd men and women began to engage themselves in various household chores. Some of them churned milk or yogurt into butter, some of them pulled ropes to move the churning rod, some of them washed pots and pitchers, making a rumbling noise, some drove pegs into the ground, some tied ropes on theses pegs, some erected pillars, some of them were selling bullock carts, some were adjusting the churning rods and tying them with ropes, some were getting ready to build cottages with thatched roofs, some were gathering materials for building cottages, some were engaged in building nests or resting places for birds, some were clearing places for building cow sheds, some were keeping the grinding mortars in order, some were washing them while facing east, some were igniting a fire, some were unloading their belongings from their carts, some of the *gopīs* were taking the pitchers from their heads and setting them onto the floor, some of them simply enjoyed the beauty of the forest, and some of the *gopīs* walked around, pulling the branches of the trees.

In this way, everyone, including the young and the old, were busy with different activities. Some of them were cutting wood with axes. Because the people were engaged in all these activities, Vṛndāvana looked exceedingly enchanting. The entire forest of Vṛndāvana was filled with fruit, roots, and fresh water.

**Text 31**

*tās tu kāma-dughā gāvaḥ*
*sarva-pakṣi-rutaṁ vanam*
*vṛndāvanam anuprāptā*
*nandanopama-kānanam*

All the cows, who gave an abundance of milk, happily entered the forest of Vṛndāvana, which vibrated with the sweet sounds of birds, and which resembled the famous Nandana-kānana forest.

**Text 32**

*pūrvam eva tu kṛṣṇena*
*gavāṁ vai hita-kāriṇā*
*śivena manasā dṛṣṭaṁ tad*
*vanaṁ vana-cāriṇā*

Lord Kṛṣṇa, who is very fond of the cows, always thinking about their welfare, carefully studied all the facilities that were available for the cows.

**Text 33**

*paścime tu tato rūkṣe*
*gharme māse nirāmaye*
*varṣatīvāmṛtaṁ deve*
*tṛṇaṁ tatra vyavardhata*

Although it was the end of the summer, an abundance of green grass was available. It appeared as if the rain-god, Indra, had sent heavy showers to this place.

**Text 34**

*na tatra vatsāḥ sīdanti*
*na gāvo netare janāḥ*
*yatra tiṣṭhati lokānāṁ*
*bhavāya madhusūdanaḥ*

Where Lord Madhusūdana, the benefactor of everyone, is present, the cows, calves, and human beings cannot face any difficulty.

**Text 35**

*tāś ca gāvaḥ sa ghoṣas tu*
*sa ca saṅkarṣaṇo yuvā*
*kṛṣṇena vihitaṁ vāsaṁ*
*tam adhyāsata nirvṛtāḥ*

In this way, all the cows and inhabitants of Vraja, along with Balarāma, began to reside in the abode of Vṛndāvana with great delight.

Thus ends the translation of the ninth chapter of the *Viṣṇu Parva* of *Śri Harivaṁsa.*

## CHAPTER TEN

# A Description of the Rainy Season

**Text 1**

*vaiśampāyana uvāca*
*tau tu vṛndāvanaṁ prāptau*
*vasudeva-sutāv ubhau*
*ceratur vatsa-yūthāni*
*cārayantau surūpiṇau*

Vaiśampāyana said: O Janamejaya, after arriving at Vṛndāvana, the two sons of Vasudeva, Kṛṣṇa and Balarāma, who were most beautiful, began to wander about the forest while tending the calves.

**Text 2**

*pūrṇas tu gharma-samayas*
*tayos tatra vane sukham*
*krīḍatoḥ saha gopālair*
*yamunāṁ cāvagāhatoḥ*

In Vṛndāvana, Kṛṣṇa and Balarāma enjoyed performing Their pastimes, along with the cowherd boys. They bathed in the river Yamunā, and in this way, They joyfully passed the two months of summer in Vṛndāvana.

**Text 3**

*tataḥ prāvṛḍ anuprāptā*
*manasaḥ kāma-dīpinī*
*pravavarṣur mahā-meghāḥ*
*śakra-cāpāṅkitodarāḥ*

When summer was over, the rainy season arrived in Vṛndāvana. There were dark clouds covering the entire sky and then, it started raining heavily. Sometimes, a rainbow could be seen in the midst of the clouds.

### Texts 4-5

*babhūvādarśanaḥ sūryo*
*bhūmiś cādarśanā tṛṇaiḥ*
*patatā megha-vātena*
*nava-toyānukarṣiṇā*

*sammārjita-talā bhūmir*
*yauvanastheva lakṣyate*

It was difficult to see the sun at that time. The grass and weeds became so long that one could not see the surface of the earth. All the ponds and lakes became filled with water and strong winds sometimes blew.

### Text 6

*nava-varṣāvasiktāni*
*śakra-gopa-kulāni ca*
*naṣṭa-dāvāgni-dhūmāni*
*vanāni pracakāśire*

The most insignificant insects, known as *indragopa,* were drenched by the rain water. The blazing forest fires and their smoke were completely extinguished. This made the forest look even more charming.

### Text 7

*nṛtya-vyāpāra-kālaś ca*
*mayūrāṇāṁ kalāpinām*
*madaraktāḥ pravṛttāś ca*
*kekāḥ paṭuravās tathā*

The time had come for the peacocks to dance while spreading their long feathers, so that the sounds of their joyful mingling could be heard everywhere.

### Text 8

*nava-prāvṛṣi kāntānāṁ*
*ṣaṭ-padāhāra-dāyinām*

*yauvanastha-kadambānāṁ*
*navābhrair bhrājate vapuḥ*

Because of the arrival of the rainy season, the *kadamba* trees became more attractive and full of life. They supplied an abundance of food to the bumblebees. These trees looked strong and beautiful because of the arrival of new clouds.

### Text 9

*hāsitaṁ kuṭajair vṛkṣaiḥ*
*kadambair vāsitaṁ vanam*
*nāśitaṁ jaladair uṣṇaṁ*
*toṣitā vasudhā jalaiḥ*

*Kūṭaja* trees made the entire forest delightful by manifesting their wonderful flowers in the four directions. The *kadamba* trees similarly enhanced the beauty of the forest. The new clouds removed the scorching heat of the summer and thus fully satisfied and soothed the earth.

### Text 10

*santaptā bhāskara-karair*
*abhitaptā davāgnibhiḥ*
*jalair balāhakotsṛṣṭair*
*ucchvasantīva parvatāḥ*

The same mountains that were afflicted by the scorching heat of the sun and were burnt by blazing forest fires now regained their lives after being soaked by the rain.

### Text 11

*mahā-vāta-samudbhūtaṁ*
*mahā-megha-gaṇārpitam*
*mahī-mahā-rāja-purais*
*tulyam āpadyate nabhaḥ*

Strong winds blew everywhere in Vṛndāvana. Huge, dark clouds appeared like palaces. Because of this, it appeared as if the sky had taken over the rule of the earth.

### Text 12

*kvacit kadamba-hāsāḍhyaṁ*
*śilīndhrābharaṇaṁ kvacit*
*sampradīptam ivābhāti phulla-*
*nīpa-drumaṁ vanam*

In some places, the fully-blossomed *kadamba* flowers made the entire area most enchanting by their sweet aroma and beauty. In some places, the mushrooms increased the beauty of the forest by manifesting themselves as ornaments. There were many *nīpa* trees, everywhere one looked. Because of this, the entire Vṛndāvana forest appeared extremely beautiful.

### Text 13

*aindreṇa payasā siktaṁ*
*mārutena ca vistṛtam*
*pārthivaṁ gandham āghrāya*
*lokaḥ kṣubhita-mānasaḥ*

Being soaked by heavy downpours caused by Indra, the sweet aroma emanating from the earth filled the four directions, with the help of the wind. This aroma agitated the minds of the inhabitants of Vṛndāvana.

### Text 14

*dṛpta-sāraṅga-nādena*
*dardura-vyāhṛtena ca*
*navaiś ca śikhi-vikruṣṭair*
*avakīrṇā vasundharā*

The entire land of Vṛndāvana became filled with the sounds of intoxicated humming bees, croking frogs, and the singing of the peacocks.

### Text 15

*bhramattūrṇa-mahāvartā*
*varṣa-prāpta-mahārayāḥ*
*harantyas tīrajān vṛkṣān*
*vistāraṁ yānti nimnagāḥ*

There were numerous giant whirlpools in the rivers. The rivers flowed very forcefully due to excessive water. The rivers gradually increased their breadth and while flowing, uprooted trees from their banks with their strong currents.

**Text 16**

*santatāsāra-niryatnāḥ*
*klinna-yatnottaracchadāḥ*
*na tyajanti nagāgrāṇi*
*śrāntā iva patattriṇaḥ*

Many birds that could not freely fly due to the heavy rain, whose wings had thus become ineffective, hesitated to leave the tree tops, like old and exhausted eagles.

**Text 17**

*toya-gambhīra-lambeṣu*
*sravatsu ca nadatsu ca*
*udareṣu navābhrāṇāṁ*
*majjatīva divākaraḥ*

The sun played hide and seek within the clouds. It was overcome by the rumbling sounds of the clouds and the incessant shower of rain.

**Text 18**

*mahīruhair utpatitaiḥ*
*salilotpīḍa-saṅkulā*
*anviṣya-mārgā vasudhā*
*bhāti śādvala-mālinī*

The land of Vṛndāvana was covered with green grass and drenched by heavy rain. As a result, it was difficult to find the paths. It was by the presence of trees that stood by the two sides of the roads that people could find their way.

**Text 19**

*vajreṇevāvarugṇānāṁ*
*nagānāṁ naga-śālinām*

*srotobhiḥ parikṛttāni*
*patanti śikharāṇy adhaḥ*

The peaks of the mountains that were decorated with many trees crumbled due to the strong currents of water. It appeared as if the mountains had fallen down, being struck by a thunderbolt.

**Text 20**

*patatā megha-varṣeṇa*
*yathā nimnānusāriṇā*
*palvalotkīrṇa-mukten*
*pūryante vana-rājayaḥ*

The heavy rainwater flowed forcefully through the mountainous regions and accumulated in the lower land. When these lowlands became filled, the water spread in the four directions and flooded the entire forest.

**Text 21**

*hastocchrita-mukhā vanyā*
*megha-nādānusāriṇaḥ*
*bhrāntātivṛṣṭyā mataṅgā*
*gāṁ gatā iva toyadāḥ*

Being bewildered by the excessive rain, the wild elephants raised their heads and trunks upwards, imitating the thundering noise of the clouds. At such times, it looked as if the personified clouds had come down to the surface of the earth.

**Text 22**

*prāvṛt-pravṛttiṁ sandṛśya*
*dṛṣṭvā cāmbudharān ghanān*
*rauhiṇeyo mithaḥ kāle*
*kṛṣṇaṁ vacanam abravīt*

The rainy season had arrived and the entire sky was covered with clouds. Seeing this, Balarāma, the son of Rohiṇī, spoke to Kṛṣṇa.

### Text 23

*paśya kṛṣṇa ghanān kṛṣṇān*
*balākojjvala-bhūṣaṇān*
*gagane tava gātrasya*
*varṇa-corān samucchritān*

"My dear Kṛṣṇa, just see the dark clouds high up in the sky. They are decorated with a shining garland of swarms of birds."

### Text 24

*tava nidrā-karaḥ kālastava*
*gātropamaṁ nabhaḥ*
*tvam ivājñāta-vasatiṁ*
*candro vasati vārṣikīm*

"This is the time when You usually sleep. Because of the dark clouds, the sky resembles Your body. The moon is remaining incognito, just like You during the rainy season."

### Text 25

*etan nīlāmbuda-śyāmaṁ*
*nīlotpala-dala-prabham*
*samprāpte durdine kāle*
*durdinaṁ bhāti vai nabhaḥ*

"The sky, which appears blackish due to the presence of dark clouds, and the luster of which becomes like a blue lotus flower, looks pathetic and helpless because of the arrival of the rainy season."

### Text 26

*paśya kṛṣṇa jalodagraiḥ*
*kṛṣṇair udgrathitair ghanaiḥ*
*govardhano yathā ramyo*
*bhāti govardhano giriḥ*

"O Kṛṣṇa, just see how beautiful Govardhana Hill looks! Especially when it is surrounded by dark clouds, the hill is the only shelter of the cows."

### Text 27

*patitenāmbhasā hy ete*
*samantān mada-darpitāḥ*
*bhrājante kṛṣṇa-sāraṅgāḥ*
*kānaneṣu mudānvitāḥ*

"Look, these black deer have become intoxicated because of the rainfall. They look very joyful as they wander about freely within the forest."

### Text 28

*etāny ambu-prahṛṣṭāni*
*haritāni mṛdūni ca*
*tṛṇāni śata-patrākṣa*
*patrair gūhanti medinīm*

"O lotus-eyed one, being nourished by the fresh rainwater, the green grass has become so blissful that it is trying to cover the surface of the earth by spreading its tender leaves."

### Text 29

*kṣaraj jalānāṁ śailānāṁ*
*vanānāṁ jalad āgame*
*sasasyānāṁ ca sīmānāṁ*
*na lakṣmīr vyatiricyate*

"Because of the rainfall, the mountains, from which many streams emanate, the forests, and the agricultural land, look more beautiful."

### Text 30

*śīghra-vāta-samudbhūtāḥ*
*proṣitautsukya-kāriṇaḥ*
*dāmodarod dāmaravāḥ*
*prāgalbhyaṁ yānti toyadāḥ*

"O Damodara, by rumbling and roaring, these clouds that move so fast and high due to being pushed by the forceful wind, and which induce a person who is living in a foreign land to return home, are proving that they are impudent."

### Text 31

*hare haryaśva-cāpena*
*trivarṇena tri-vikrama*
*vibāṇajyena racitaṁ tavedaṁ*
*madhyamaṁ padam*

"O Hari, who assumed the form of Trivikrama, look how so many rainbows without arrows have appeared in the sky, as if to beautifully decorate it."

### Text 32

*nabhasyeṣa nabhaś cakṣur*
*na bhāty eva caran nabhaḥ*
*meghaiḥ śītātapa-karo*
*viraśmir iva raśmivān*

"In the month of Śrāvaṇa, the sun, which is said to be the eye of the sky, does not look very attractive while rising. Its heat and light have vanished because of being covered by the clouds."

### Text 33

*dyāvā-pṛthivyoḥ saṁsargaḥ*
*satataṁ vitataiḥ kṛtaḥ*
*avyavacchinna-dhāraughaiḥ*
*samudraugha-samair ghanaiḥ*

"By showering incessant rain, these clouds, which have assembled in the four directions and which resemble an agitated ocean, are trying to unite the sky with the earth."

### Text 34

*nīpārjuna-kadambānāṁ*
*pṛthivyāṁ cātivṛṣṭibhiḥ*
*gandhaiḥ kolāhalā vānti*
*vātā madana-dīpanāḥ*

"Due to heavy rain, the strong wind carries the sweet fragrance of the flowers of *arjuna, nīpa* and *kadamba* trees, thus agitating and stimulating the minds of human beings."

**Text 35**

*sampravṛtta-mahā-varṣaṁ*
*lambamāna-mahāmbudam*
*bhātya agādhama paryantaṁ*
*sasāgaram ivāmbaram*

"It has started raining heavily and the clouds have come closer to the surface of the earth. From this, it appears that the sky has merged into an unfathomable and unlimited ocean."

**Text 36**

*dhārā-nirmala-nārācaṁ*
*vidyut-kavaca-varmiṇam*
*śakra-cāpāyudha-dharaṁ*
*yuddha-sajjam ivāmbaram*

"It appears as if the sky is getting ready for a great battle with a sword in the form of uninterrupted rain, with an amulet in the form of lightning, and with a bow in the form of rainbow."

**Text 37**

*śailānāṁ ca vanānāṁ ca*
*drumāṇāṁ ca varānana*
*praticchannāni bhāsante*
*śikharāṇi ghanair ghanaiḥ*

"O beautiful Kṛṣṇa, just see how the mountain peaks, the forests, and the treetops look enchanting because they are covered by dark clouds."

**Text 38**

*gajānīkair ivākīrṇaṁ*
*salilodgāribhir ghanaiḥ*
*varṇa-sārūpyatāṁ yāti*
*gaganaṁ sāgarasya ca*

"The sky, which is covered with dark clouds that resemble elephants spraying water from their trunks, appears like a swollen ocean."

**Text 39**

*samudroddhūta-janitā*
*lolaśād vala-kampinaḥ*
*śītāḥ sapṛṣatoddāmāḥ*
*karkaśā vānti mārutāḥ*

"The cool, strong wind, which has emanated from the waves of the ocean, is blowing while shaking the grass and creepers and carrying small drops of water."

**Text 40**

*niśāsu sputa-candrāsu*
*makta-toyāsu toyadaiḥ*
*magna-sūryasya nabhaso*
*na vibhānti diśo daśa*

"The moon has disappeared behind the dark clouds. The clouds have started pouring heavy torrents of rain. The sun is no longer visible. In such a night, it is difficult to ascertain the four directions."

**Text 41**

*cetanaṁ puṣkaraṁ kośaiḥ*
*kṣudhā-dhmātaiḥ samantataḥ*
*na ghṛṇīnāṁ na ramyāṇāṁ*
*vivekaṁ yānti kṛṣṭayaḥ*

"The entire sky looks lively because of the presence of clouds and wind. The farmers find it difficult to understand whether it was day or night."

**Text 42**

*gharma-doṣa-parityaktaṁ*
*megha-toya-vibhūṣitam*
*paśya vṛndāvanaṁ kṛṣṇa*
*vanaṁ caitra-rathaṁ yathā*

"My dear Kṛṣṇa, look at the forest of Vṛndāvana, which is devoid of any contamination and which is decorated with the water of the rainy season. It looks as beautiful as the Caitraratha forest of heaven."

**Text 43**

*evaṁ prāvṛḍ-guṇān sarvān*
*chrīmān kṛṣṇasya pūrvajaḥ*
*kathayann eva balavān*
*vrajam eva jagāma ha*

In this way, while glorifying the rainy season in Vṛndāvana, Kṛṣṇa's elder brother, Balarāma, who is greatly powerful, accompanied Kṛṣṇa in the forest.

**Text 44**

*anyonyaṁ ramamāṇau tu*
*kṛṣṇa-saṅkarṣaṇāv ubhau*
*tatkāla-jñātibhiḥ sārddhaṁ*
*ceratus tad vanaṁ mahat*

The two brothers, Kṛṣṇa and Balarāma, enjoyed many pleasure pastimes within the forest of Vṛndāvana in the company of their cowherd boy friends.

Thus ends the translation of the tenth chapter of the *Viṣṇu Parva* of *Śri Harivaṁsa.*

# A Description of Kṛṣṇa's beauty. Descriptions of Bhāṇḍīravana, the Yamunā, and Kāliya lake.

**Text 1**

*vaiśampāyana uvāca*
*kadācit tu tadā kṛṣṇo*
*vinā saṅkarṣaṇena vai*
*cacāra tad vanaṁ ramyaṁ*
*kāma-rūpī varānanaḥ*

Vaiśampāyana said: O Janamejaya, one day, most attractive Kṛṣṇa, who can assume any form He desires, went for a walk in the forest of Vṛndāvana without His brother, Balarāma.

**Text 2**

*kāka-pakṣa-dharaḥ ṣrīmān*
*chyāmaḥ padma-dalekṣaṇaḥ*
*śrī-vat-senorasā yuktaḥ*
*śaśāṅka iva lakṣmaṇā*

He tucked a bunch of peacock feathers in His curly hair. His eyes were broad, resembling lotus petals. His complexion was blackish and His beauty was extraordinary. His chest was decorated with the mark of Śrīvatsa. In this way, He appeared like a brightly shining moon.

**Text 3**

*sāṅgadenāgra-hastena*
*paṅkajodbhinna-varcasā*
*sukumāra abhitāmreṇa*
*krānta-vikrānta-gāminā*

His arms were adorned with armlets and His palms looked like fully blossomed lotus flowers. His legs were very beautiful and tender.

When He walked, He looked most enchanting.

### Text 4

*pīte prīti-kare nṝṇāṁ*
*padma-kiñjalka-saprabhe*
*sūkṣme vasāno vasane*
*sasandhya iva toyadaḥ*

He was dressed in two pieces of fine yellow cloth. His personality constantly increased the happiness of everyone who saw Him. When the blackish personality, Kṛṣṇa, would dress in this way, He would appear like a dark cloud beautified by the golden effulgence of twilight.

### Text 5

*vatsa-vyāpāra-yuktābhyāṁ*
*vyagrābhyāṁ gaṇḍa-rajjubhiḥ*
*bhujābhyāṁ sādhu-vṛttābhyāṁ*
*pūjitābhyāṁ divaukasaiḥ*

His two arms were attractive, round, and worshiped by the demigods. He used these hands to take care of the cows, to tie bells around the necks of the calves, and to tie the calves with rope. With His beautiful arms, Kṛṣṇa looked very attractive.

### Text 6

*sadṛśaṁ puṇḍarīkasya*
*gandhena kamalasya ca*
*rarāja cāsya tad bālye rucir*
*auṣṭha-puṭaṁ mukham*

As Kṛṣṇa gradually surpassed the stage of childhood and entered the age of youth, His face became as beautiful as a lotus flower and a sweet aroma, similar to that of a lotus flower, emanated from His body.

### Text 7

*śikhābhis tasya muktābhī*
*rarāja mukha-paṅkajam*

*vṛtaṁ ṣaṭpada-paṅktībhir*
*yathā syāt padma-maṇḍalam*

His lotus-like face, which was adorned with dots of *tilaka,* looked very beautiful, like a lotus flower surrounded by a swarms of bees.

### Text 8

*tasyārjuna-kadamb āḍhyā*
*nīpa-kandala-mālinī*
*rarāja mālā śirasi*
*nakṣatrāṇāṁ yathā divi*

His head was decorated with a garland of *arjuna* and *kadamba* flowers. This garland also had flowers from a *nīpa* tree and some fresh twigs. As Krsna walked, the entire forest was brightened by His bodily effulgence so that He appeared like a moon shining in the sky.

### Text 9

*sa tayā mālayā vīraḥ*
*śuśubhe kaṇṭha-saktayā*
*megha-mālāmbuda-śyāmo*
*nabhasya iva mūrtimān*

He was adorned with another garland made of forest flowers. In this way, dark-complexioned Kṛṣṇa, the almighty Lord, looked like the personified month of Bhādra, when the sky is filled with dark clouds.

### Text 10

*ekenāmala-patreṇa*
*kaṇṭha-sūtrāvalambinā*
*rarāja barhi-patreṇa*
*manda-māruta-kampinā*

He wore a chain around His neck that had a peacock feather hanging from it. When Kṛṣṇa walked, this peacock feather would swing, to and fro, enhancing His great beauty.

**Text 11**

*kvacid gāyan kvacit krīḍaṁś*
*cañcūryaṁś ca kvacit kvacit*
*parṇa-vādyaṁ śruti-sukhaṁ*
*vādayaṁś ca kvacid vane*

Sometimes Kṛṣṇa would sing, sometimes He would play, sometimes He would wander about here and there, and sometimes He would play on a flute made of green leaves that gave pleasure to everyone.

**Text 12**

*gopa-veṇuṁ sumadhuraṁ*
*kāmāt tam api vādayan*
*prahlādanārthaṁ ca gavāṁ*
*kvacid vanagato yuvā*

Sometimes Kṛṣṇa would go to the forest and, to give happiness to the cows, He would joyfully play His flute in an enchanting manner. The sound of Kṛṣṇa's flute was the most beloved experience for the cowherd boys and girls of Vṛndāvana.

**Text 13**

*gokule 'mbudhara-śyāmaś*
*cacāra dyutimān prabhuḥ*
*reme ca tatra ramyāsu*
*citrāsu vana-rājiṣu*

In this way, the brightly shining Supreme Lord, Kṛṣṇa, whose complexion was just like a dark cloud, wandered about in and around Gokula, as well as within the beautiful forests and gardens.

**Text 14**

*mayūra-rava-ghuṣṭāsu*
*madanoddīpanīṣu ca*
*megha-nāda-prativyūher*
*nāditāsu samantataḥ*

The entire forest of Vṛndāvana was filled with the singing of peacocks. Indeed, the forest was certainly capable of agitating the minds of everyone. There was always a commotion because of the rumbling sound of the clouds.

**Text 15**

*śādvalac channa-mārgāsu*
*śilīndhrābharaṇāsu ca*
*kandalāmala-patrāsu*
*sravantīṣu navaṁ jalam*

The pathways of the forest were covered by grass. In some places, there were tadpoles and mushrooms, appearing like the ornaments of the forest. There were many freshly-grown plants and twigs from which water was dripping.

**Text 16**

*kesarāṇāṁ navair gandhair*
*mada-niḥśvasitopamaiḥ*
*abhīkṣṇaṁ niḥśvasantīṣu*
*kāminīṣv iva nityaśaḥ*

Appearing to be intoxicated by the sweet aroma of flowers, the entire land of Vṛndāvana seemed to repeatedly take deep breaths, out of excitement, just like a young woman.

**Text 17**

*sevyamāno navair vātair*
*druma-saṅghāta-niḥsṛtaiḥ*
*tāsu kṛṣṇo mudaṁ lebhe*
*saumyāsu vana-rājiṣu*

Kṛṣṇa enjoyed the cool breezes emanating from the trees and plants of Vṛndāvana. He took great pleasure in wandering about within the beautiful forests.

**Text 18**

*sa kadācid vane tasmin*
*gobhiḥ saha paribhraman*

*dadarśa vipulodagraṁ*
*śākhinaṁ śākhināṁ varam*

One day, while tending the cows in the forest of Vṛndāvana, Kṛṣṇa suddenly saw a tree that was extremely tall.

**Text 19**

*sthitaṁ dharaṇyāṁ meghābhaṁ*
*nibiḍaṁ patra-sañcayaiḥ*
*gaganārdhocchritākāraṁ*
*parvatābhoga-dhāriṇam*

The tree had such big and thick leaves that it looked like a personified cloud on the earth. With its great height, the tree covered half of the entire sky. From a distance, it looked like a huge mountain.

**Text 20**

*nīla-citrāṅga-varṇaiś ca*
*sevitaṁ bahubhiḥ khagaiḥ*
*phalaiḥ pravālaiś ca ghanaiḥ*
*sendra-cāpa-ghanopamam*

There were many peacocks having blue necks and colorful feathers in that tree. With its coral-like red fruit, the tree appeared like a rainbow within the clouds.

**Text 21**

*bhavanākāra-viṭapaṁ*
*latā-puṣpa-sumaṇḍitam*
*viśāla-mūlāvanataṁ*
*pavanāmbhoda-dhāriṇam*

The tree was so large that each of its branches looked like a big house. It was adorned with many creepers and flowers. Its roots spread out for a long distance. This tree was a source of air and rain.

**Text 22**

*ādhipatyam ivānyeṣāṁ*
*tasya deśasya śākhinām*

*kurvāṇaṁ śubha-karmāṇaṁ*
*nirāvarṣam anātapam*

It appeared that this tree was the king of all the other trees in the area. It was very beneficial for everyone because it gave protection from rain and sunshine.

### Text 23

*nyagrodhaṁ parvatāgrābhaṁ*
*bhāṇḍīraṁ nāma nāmataḥ*
*dṛṣṭvā tatra matiṁ cakre*
*nivāsāya tataḥ prabhuḥ*

This huge tree appeared just like a massive mountain. The name of this tree was Bhāṇḍīra-vaṭa. As soon as Kṛṣṇa saw this beautiful tree, He decided to reside there.

### Text 24

*sa tatra vayasā tulyair*
*vatsa-pālaiḥ sahānagha*
*reme vai vāsaraṁ kṛṣṇaḥ*
*purā svarga-gato yathā*

O sinless Janamejaya, Kṛṣṇa enjoyed performing pastimes in the association of His cowherd boy friends under this tree. He would play under this tree the entire day, and feel the same happiness He felt when He was at home.

### Text 25

*taṁ krīḍamānaṁ gopālāḥ*
*kṛṣṇaṁ bhāṇḍīra-vāsinam*
*ramayanti sma bahavo*
*vanyaiḥ krīḍanakais tadā*

When Kṛṣṇa resided at Bhāṇḍīravan and enjoyed many childhood pastimes, His cowherd boyfriends would satisfy Him by offering Him gifts obtained from the forest.

### Text 26

*anye sma parigāyanti*
*gopā mudita-mānasāḥ*
*gopālāḥ kṛṣṇam evānye*
*gāyanti sma rati-priyāḥ*

Some of His friends would sing in a sweet voice to please Him. Some would glorify Kṛṣṇa's wonderful pastimes, especially those that were very pleasing to Him.

### Text 27

*teṣāṁ sa gāyatām eva*
*vādayāmāsa vīryavān*
*parṇavādyāntare veṇuṁ*
*tumbīṁ vīṇāṁ ca tatra ha*

When the cowherd boys would sing, powerful Kṛṣṇa would sometimes play His flute, made of green leaves. Sometimes he would play the *tambura,* and sometimes He would play a stringed instrument.

### Text 28

*kadācic cārayann eva*
*gāḥ sa go-vṛṣabhekṣaṇaḥ*
*jagāma yamunā-tīraṁ*
*latālaṅkṛta-pādapam*

One day, Kṛṣṇa, whose eyes were as broad as those of the cows and bulls, went to the bank of the Yamunā while tending the cows. There were many trees on the bank of the Yamunā that were decorated with creepers and flowers.

### Text 29

*taraṅgāpāṅga-kuṭilāṁ*
*vāri-sparśa-sukhānilām*
*tāṁ ca padmotpalavatīṁ*
*dadarśa yamunāṁ nadīm*

Kṛṣṇa became very pleased to see the beautiful Yamunā, whose restless waves resembled crooked glances, which released cooling and pleasing breezes, and which was decorated with many fully blossomed lotus flowers and water lilies.

**Text 30**

*sutīrthāṁ svādu-salilāṁ*
*hradinīṁ vega-gāminīm*
*toyavātodyatair vegair*
*avanāmita-pādapām*

There were beautiful bathing *ghats* and pathways leading to the Yamunā. The water of the Yamunā was most sanctified and tasty. There were many *kundas* within that river and its water flowed with great force. By the force of her water and its resultant wind, the trees on the bank were bent.

**Text 31**

*haṁsa-kāraṇḍavodghuṣṭāṁ*
*sārasaiś ca nināditām*
*anyonya-mithunaiś caiva*
*sevitāṁ mithune-caraiḥ*

The atmosphere by the side of the Yamunā was always filled with the sounds of swans, *kāraṇḍavas,* and cranes. Male and female *cakravākas* happily enjoyed intimate association in the water of the Yamunā.

**Text 32**

*jalajaiḥ prāṇibhiḥ kīrṇāṁ*
*jalajair bhūṣitāṁ guṇaiḥ*
*jalajaiḥ kusumaiś citrāṁ*
*jalajair haritodakām*

The Yamunā was the residence of many aquatics that increased the beauty of the river. The lotus flowers and other flowers enhanced the Yamunā's beauty. The water of the Yamunā appeared greenish.

**Text 33**

*prasṛta-srota-caraṇāṁ*
*pulina-śroṇi-maṇḍalām*

*āvarta-nābhi-gambhīrāṁ*
*padma-romānurañjitām*

The waves were Yamunā's feet and the two banks were her breasts. The whirlpool was her navel. She was decorated with bodily hair in the form of lotus flowers.

**Text 34**

*taṭac chedodarāṁ kāntāṁ*
*tritaraṅga-valī-dharām*
*phena-prahṛṣṭa-vadanāṁ*
*prasannāṁ haṁsa-hāsinīm*

The smaller waves or currents near the bank were her thin waist. She looked charming because of her enchanting effulgence. The waves resembled the three lines on her throat. The foam was considered to be her blissful mouth. The swans were compared to her smile.

**Text 35**

*rucirotpala-raktoṣṭhīṁ*
*nata-bhrūṁ jalajekṣaṇām*
*hrada-dīrgha-lalāṭāntāṁ*
*kāntāṁ śaivalamūrddhajām*

Beautiful red lotus flowers were considered to be her red lips. The under current was compared to her eyebrows and the blue lotuses were her eyes. The lake within the Yamunā was like her forehead. The moss in the water resembled her hair. With all of these features, she appeared very beautiful.

**Text 36**

*cakravāka-stana-taṭīṁ*
*tīra-pārśvāyatānanām*
*dīrgha-strotāyata-bhujām*
*ābhoga-śravaṇāyatām*

A pair of *cakravāka* birds were her two breasts. Her broad face was the two banks. The lengthy waves were compared to her long arms. The objects on the bank were like her ears.

### Texts 37-38

*kāraṇḍavā-kuṇḍalinīṁ*
*śrīmat-paṅkaja-locanām*
*taṭajābharaṇopetāṁ*
*mīna-nirmala-mekhalām*

*vāri-plavaplava-kṣaumāṁ*
*sāra-sārāva-nūpurām*
*kāśa-cāmīkaraṁ vāso*
*vasānāṁ haṁsa-lakṣaṇam*

The river Yamunā was decorated with earrings in the form of *kāraṇḍavas.* Her eyes were beautiful blue lotus flowers. The trees and plants on her banks were her ornaments. The shoal of fish was her girdle. The vast body of water was her *cādara.* The sound of a crane was compared to the tinkling sound of her ankle bells. The crystal clear water was her garment.

### Text 39

*bhīma-nakrānuliptāṅgīṁ*
*kūrma-lakṣaṇa-bhūṣitām*
*nipānaśvāpadāpīḍāṁ*
*nṛbhiḥ pīta-payodharām*

Formidable crocodiles were like anointment on her body. Tortoises were the marks on her hands and feet. Wild animals who came to drink her water were her ornaments and the people were drinking her water were her breasts.

### Texts 40-42

*śvāpadocchiṣṭa-salilām*
*āśrama-sthāna-saṅkulām*
*tāṁ samudrasya mahiṣīm*
*īkṣamāṇaḥ samantataḥ*

*cacāra ruciraṁ kṛṣṇo*
*yamunām upaśobhayan*
*tāṁ caran sa nadīṁ śreṣṭhāṁ*
*dadarśa hradam uttamam*

*dīrghaṁ yojana-vistāraṁ*
*dustaraṁ tridaśair api*
*gambhīram akṣobhya-jalaṁ*
*niṣkampam iva sāgaram*

The water of the Yamunā became contaminated because the wild animals drank from it. There were many hermitages on the banks of the Yamunā. While observing the beauty of the Yamunā, who is the queen of the ocean, Kṛṣṇa freely wandered about in the four directions. While wandering in this way on the bank of the Yamunā, the best of all rivers, Kṛṣṇa came upon a huge lake, eight miles long. It was difficult even for the demigods to cross it. It was very deep and peaceful, being a vast body of water.

### Text 43

*toyajaiḥ śvāpadais tyaktaṁ*
*śūnyaṁ toyacaraiḥ khagaiḥ*
*agādhenāmbhasā pūrṇaṁ*
*megha-pūrṇam ivāmbaram*

Even aquatics, such as crocodiles, avoided that lake. There were no water birds present in or around it. It looked unfathomable, like the sky covered by clouds.

### Text 44

*duḥkhopasarpyaṁ tīreṣu*
*sasarpair vipulair bilaiḥ*
*viṣāraṇibhavasyāgner*
*dhūmena pariveṣṭitam*

There were many holes on the banks of that lake wherein lived many poisonous snakes. For this reason, it was difficult for the residents of Vṛndāvana to approach it. Indeed, the entire lake was filled with the fire and smoke that emanated from the snakes' poison.

### Text 45

*abhogyaṁ tat paśūnāṁ*
*hi apeyaṁ ca jalārthinām*

*upabhogaiḥ parityaktaṁ*
*surais triṣavaṇārthibhiḥ*

Because of this, the water of the lake within the Yamunā was unfit for drinking, both for animals and human beings. Even the demigods, who bathe three times daily, gave up using that water because it was polluted.

**Text 46**

*ākāśād apy asañcāryaṁ*
*khagair ākāśa-gocaraiḥ*
*tṛṇeṣv api patatsv apsu*
*jvalantam iva tejasā*

Even the birds were unable to fly over that lake. If a blade of dry straw fell into the water, it was immediately burnt to ashes.

**Text 47**

*samantād yojanaṁ sāgraṁ*
*devair api durāsadam*
*viṣānalena ghoreṇa*
*jvālā-prajvalita-drumam*

Even the demigods found it hard to walk within eight miles of either side of the lake. At that place, there were no trees on both banks of the Yamunā because they had been burnt to ashes by the formidable poison.

**Texts 48-53**

*vrajasyottaratas tasya*
*krośa-mātre nirāmaye*
*taṁ dṛṣṭvā cintayāmāsa*
*kṛṣṇo vai vipulaṁ hradam*

*agādhaṁ dyotamānaṁ ca*
*kasyāyaṁ mahato hradaḥ*
*asmin sa kāliyo nāma*
*kālāñjanacayopamaḥ*

*uragādhipatiḥ sākṣād*
*dhrade vasati dāruṇaḥ*
*utsṛjya sāgarāvāsaṁ*
*yo mayā viditaḥ purā*

*bhayāt pataga-rājasya*
*suparṇasyoragāśinaḥ*
*teneyaṁ dūṣitā sarvā*
*yamunā sāgaraṅgamā*

*bhayāt tasyoragapater*
*nāyaṁ deśo niṣevyate*
*tad idaṁ dāruṇākāram*
*araṇyaṁ rūḍhaśādvalam*

*sāvaroha-drumaṁ ghoraṁ*
*kīrṇaṁ nana-latā-drumaiḥ*
*rakṣitaṁ sarpa-rājasya*
*sacivair āpta-kāribhiḥ*

There was a two-mile stretch of land on the northern side of the Yamunā that was unaffected by the poison, however. When Kṛṣṇa saw that unfathomable lake, which was very attractive, He thought, "Who does this lake belong to? Actually, this lake is the residence of the poisonous serpent, Kāliya, the king of the snakes, whose body is black, like black ointment, and who is very fierce. I had heard that, long ago, Kāliya had left his residence in the ocean out of fear of Garuḍa, the king of birds, and took shelter of this lake. It is Kāliya who has poisoned the water of the river Yamunā, which flows to the sea. Out of fear of him, no one dares live nearby. That is why this otherwise beautiful forest has became a dangerous place. Actually, Kāliya and his sinful ministers rule this part of the forest, which is thick with trees, plants, creepers, and bushes."

**Text 54**

*vanaṁ nirviṣayākāraṁ*
*viṣānnam iva duḥspṛśam*

*tair āpta-kāribhir nityaṁ*
*sarvataḥ parirakṣitam*

"For this reason, the forest here has become empty, like the sky. The water of this lake has become deadly, like food mixed with poison. This entire area is well protected by Kāliya's guards."

**Text 55**

*śaivāla-nalinaiś cāpi*
*vṛkṣaiḥ kṣudra-latā-kulaiḥ*
*kartavya-mārgau bhrājete*
*hradasyāsya taṭāv ubhau*

"The river is full of moss and its banks are crowded with bushes, creepers and lotus flowers. I will have to find a way to reach the heart of this lake."

**Text 56**

*tad asya sarpa-rājasya*
*kartavyo nigraho mayā*
*yatheyaṁ saridambhodā*
*bhavec chiva-jalāśayā*

"I must destroy this king of serpents, Kāliya, somehow or other, so that this lake, which supplies water to the residents of Vṛndāvana, can again become their shelter."

**Text 57**

*vrajopabhogyā ca yathā*
*nāge ca damite mayā*
*sarvatra sukha-sañcārā*
*sarva-tīrtha-sukhāśrayā*

"If I chastise this serpent then the water of the Yamunā will again be useful for the inhabitants of Vṛndāvana. People will be able to wander about freely within this area once again and this river will again be accepted as sacred and the abode of happiness."

### Text 58

*etad arthaṁ ca vāso 'yaṁ*
*vraje 'smin gopa-janma ca*
*amīṣām utpatha-sthānāṁ*
*nigrahārthaṁ durātmanām*

"For this reason, I have appeared as a cowherd boy and made My residence in Vraja. I have appeared in this world simply to destroy the miscreants who always obstruct the path of righteousness."

### Texts 59-60

*enaṁ kadambam āruhya*
*tad eva ṣisu-līlayā*
*vinipatya hrade ghore*
*damayiṣyāmi kāliyam*

*evaṁ kṛte bāhu-vīryaṁ*
*loke khyātiṁ gamiṣyati*

"To enjoy My pastimes, I will climb the *kadamba* tree that situated on the bank of this lake and jump into the water to chastise the serpent, Kāliya. By doing so, My fame will spread throughout the universe."

Thus ends the translation of the eleventh chapter of the *Viṣṇu Parva* of *Śri Harivaṁśa.*

# CHAPTER TWELVE

## Kṛṣṇa Chastises Kāliya

### Text 1

*vaiśampāyana uvāca*
*sopasṛtya nadī-tīraṁ baddhvā*
*parikaraṁ dṛḍham*
*ārohac capalaḥ kṛṣṇaḥ*
*kadamba-śikharaṁ mudā*

Vaiśampāyana said: O Janamejaya, realizing the necessity of driving away the serpent, Kāliya, from the Yamunā, restless Kṛṣṇa slowly approached the bank of river. He tightened His cloth and climbed onto a branch of the *kadamba* tree.

### Text 2

*kṛṣṇaḥ kadamba-śikharāl*
*lambamāno ghanākṛtiḥ*
*hrada-madhye ‘karoc chabdaṁ*
*nipatann ambujekṣaṇaḥ*

Kṛṣṇa, whose complexion was like the color of a dark cloud, and whose eyes were like lotus petals, made a loud noise before jumping into the lake within the Yamunā where Kāliya had taken up residence.

### Text 3

*kṛṣṇena tatra patatā*
*kṣubhito yamunā-hradaḥ*
*samprāsicyata vegena*
*bhidyamāna ivāmbudaḥ*

As soon as Kṛṣṇa jumped into the water, the lake became disturbed. The waves spilled over onto the banks, inundating the nearby land. It appeared as if the clouds had fallen onto the earth.

### Text 4

*tena śabdena saṅkṣubdhaṁ*
*sarpasya bhavanaṁ mahat*
*udatiṣṭhaj jalāt sarpo*
*roṣa-paryākulekṣaṇaḥ*

The loud sound disturbed the king of the serpents. To find out the cause, Kāliya slowly emerged from the water and came to the surface. His eyes were red with anger.

### Text 5

*sa coraga-patiḥ kruddho*
*megha-rāśi-samaprabhaḥ*
*tato raktānta-nayanaḥ*
*kāliyaḥ samadṛśyata*

Kāliya, the king of the serpents, was as black as a dark cloud. He was furious so that the corners of his eyes were blood-red.

### Text 6

*pañcāsyaḥ pāvakocchvāsaś*
*calajjihvo 'nalānanaḥ*
*pṛthubhiḥ pañcabhir ghoraiḥ*
*śirobhiḥ parivāritaḥ*

Kāliya had five hoods and he breathed fire. His tongue was restless and his mouth was filled with fire. His five heads were enormous and terrifying.

### Text 7

*pūrayitvā hradaṁ sarvaṁ*
*bhogenānala-varcasā*
*sphurann iva ca rośeṇa*
*jvalann iva ca tejasā*

In fact, he almost covered the entire lake with his powerful and fiery body. He was trembling with anger and his body was burning with rage.

**Text 8**

*krodhena jvalatas tasya*
*jalaṁ śṛtam ivābhavat*
*pratisrotāś ca bhīteva*
*jagāma yamunā nadī*

Because of the fiery poison emanating from Kāliya's mouth. the whole lake was disturbed and the course of the river Yamunā was altered. It appeared as if the river ran in retreat, out of fear.

**Texts 9-12**

*tasya krodhāgni-pūrṇebhyo*
*vaktrebhyo 'bhūc ca mārutaḥ*
*dṛṣṭvā kṛṣṇaṁ hrada-gataṁ*
*krīḍantaṁ śiśu-līlayā*

*sadhūmāḥ pannagendrasya*
*mukhān niścerurarciṣaḥ*
*sṛjatā tena roṣāgniṁ*
*samīpe tīrajā drumāḥ*

*kṣaṇena bhasmasān nītā*
*yugānta-pratimena vai*
*tasya putrāś ca dārāś ca*
*bhṛtyāś cānye mahoragāḥ*

*vamantaḥ pāvakaṁ ghoraṁ*
*vaktrebhyo viṣa-sambhavam*
*sadhūmaṁ pannagendrās*
*te nipetur amitaujasaḥ*

When Kāliya saw Kṛṣṇa playing like a child ~~with His cowherd boy friends~~ within the lake, he became ablaze with anger. He exhaled fiery balls accompanied by smoke from his mouth. With his fire of anger, the serpent, Kāliya, who was as dangerous as the time of devastation, began to burn to ashes the trees and plants that grew around the lake. He was supported by his wives, son, servants and other poisonous snakes, who were all very powerful. They also began to release fiery poison from their mouths. Being led by Kāliya, all of them forcefully attacked Kṛṣṇa.

**Text 13**

*praveśitaś ca taiḥ sarpaiḥ*
*sa kṛṣṇo bhoga-bandhanam*
*niryatna-caraṇākāras*
*tasthau girir ivācalaḥ*

Kāliya and the other snakes captured Kṛṣṇa within their coils. Within a short while, Kṛṣṇa's hands, legs, and other limbs were rendered motionless. He appeared just like an unmovable mountain.

**Text 14**

*adaśan daśanais tīkṣṇair*
*viṣotpīḍa-jalāvilaiḥ*
*te kṛṣṇaṁ sarpa-patayo na*
*mamāra ca vīryavān*

The water of the Yamunā was already contaminated by the poison released by those snakes. Then, they began to bite Kṛṣṇa with their sharp teeth. However, Kṛṣṇa was so powerful that they could not harm Him.

**Text 15**

*etasminn antare bhītā*
*gopālāḥ sarva eva te*
*krandamānā vrajaṁ jagmur*
*vāṣpa-gadgadayā girā*

Meanwhile, all the cowherd boys became mortified to see Kṛṣṇa captured by Kāliya. They went home crying and informed everyone of the situation with choked voices.

**Text 16**

*gopā ūcuḥ*
*eṣa mohaṁ gataḥ kṛṣṇo*
*magno vai kāliye hrade*

*bhakṣyate sarpa-rājena*
*tad āgacchata mā ciram*

The cowherd boys said: "Listen everyone, our Kṛṣṇa has become unconscious due to being submerged in the Kāliya lake. The king of snakes, Kāliya, is about to swallow Him. Therefore, come quickly, do not delay."

**Text 17**

*nanda-gopāya vai kṣipraṁ*
*sabalāya nivedyatām*
*eṣa te kṛṣyate kṛṣṇaḥ*
*sarpeṇeti mahā-hrade*

"Somebody should immediately go to the house of Nanda Mahārāja and tell him that his Kṛṣṇa is being dragged by the serpent, Kāliya, within his lake."

**Text 18**

*nanda-gopas tu tac chrutvā*
*vajrapātopamaṁ vacaḥ*
*ārtaḥ skhalita-vikrāntas*
*taṁ jagāma hradottamam*

In no time, this news reached Nanda Mahārāja, who became overwhelmed with fear and grief. Indeed, this harsh news struck him like a thunderbolt. With great difficulty, he somehow managed to approach the Kāliya lake.

**Text 19**

*sabāla-yuvatī-vṛddhaḥ*
*sa ca saṅkarṣaṇo yuvā*
*ākrīḍaṁ pannagendrasya*
*jalasthaṁ samupāgamat*

Many cowherd men, women, and young boys followed Nanda Mahārāja. Balarāma, the son of Rohiṇī, also arrived on the shore of the Kāliya lake. Everyone gathered to view the situation.

### Text 20

*nanda-gopa-mukhā gopās*
*te sarve sāśru-locanāḥ*
*hāhākāraṁ prakurvantas*
*tasthus tīre hradasya vai*

Nanda and the other cowherd inhabitants of Vṛndāvana cried profusely. Tears incessantly fell from their eyes as they approached the Kāliya lake and stood before it.

### Text 21

*vrīḍitā vismitāś caiva*
*śokārtāś ca punaḥ punaḥ*
*kecit tu putra hā heti*
*hā dhig-ity apare punaḥ*

They felt impotent and ashamed because they were unable to help Kṛṣṇa. They were amazed to see Kṛṣṇa's heroic posture but they were overwhelmed by fear for Kṛṣṇa's well-being. They said, "Alas! O my son! Shame on our lives!"

### Text 22

*apare hā hatāḥ smeti*
*rurudur bhṛśa-duḥkhitāḥ*
*striyaś caiva yaśodāṁ*
*tāṁ hā hatāsīti cukruśuḥ*

*yā paśyasi priyaṁ putraṁ*
*sarpa-rāja-vaśaṁ gatam*
*spanditaṁ sarpa-bhogena*
*kṛṣyamāṇaṁ yathā mṛtam*

Some of the cowherds became very distressed and lamented, "Alas! We are finished." In this way, they cried out loudly. The women of Vraja looked at Yaśodā and agonized, "Alas! O Yaśodā, your life is finished although you are still alive because today, you are seeing your beloved child within the grip of Kāliya. Alas! Your child, Kṛṣṇa, is completely in the clutches of the serpent, awaiting death."

### Text 24

*aśmasāramayaṁ nūnaṁ*
*hṛdayaṁ te vilakṣyate*
*putraṁ katham imaṁ*
*dṛṣṭvā yaśode nāvadīryase*

"O Yaśodā, it appears that your heart is made of hardened steel. Even after finding your beloved son in such a condition, why has your heart not broken into pieces?"

### Text 25

*duḥkhitaṁ bata paśyāmo*
*nanda-gopaṁ hradāntike*
*nyasya putra-mukhe dṛṣṭiṁ*
*niścetanam avasthitam*

"Alas! We can see Nanda Mahārāja standing on the shore of the Kāliya lake in an extremely painful condition, looking at Kṛṣṇa's face without blinking his eyes."

### Text 26

*yaśodām anugacchantyaḥ*
*sarpāvāsam imaṁ hradam*
*praviśāmo na yāsyāmo*
*vinā dāmodaraṁ vrajam*

"We will enter Kāliya lake, which is the residence of the king of serpents, keeping Yaśodā in front. It is our resolve that we will not return to Vṛndāvana without Kṛṣṇa."

### Text 27

*divasaḥ ko vinā sūryaṁ*
*vinā candreṇa kā niśā*
*vinā vṛṣeṇa kā gāvo*
*vinā kṛṣṇena ko vrajaḥ*

*vinā kṛṣṇaṁ na yāsyāmo*
*vivatsā iva dhenavaḥ*

"Where is the question of day if there is no sun? How can there be night without the moon? How can there be cows without bulls? How can there be Vṛndāvana without Kṛṣṇa? We will not return home without Kṛṣṇa, just as cows do not return home without their calves."

### Texts 28-29

*tāsāṁ vilapitaṁ śrutvā*
*teṣāṁ ca vraja-vāsinām*
*vilāpaṁ nanda-gopasya*
*yaśodā-ruditaṁ tathā*

*eka-bhāva-śarīrajña*
*eka-deho dvidhā kṛtaḥ*
*saṅkarṣaṇas tu saṅkruddho*
*babhāṣe kṛṣṇam avyayam*

When Balarāma, who knew the glories of Kṛṣṇa and who was non-different from Kṛṣṇa, heard these lamentations of the cowherd men and women, headed by Nanda Mahārāja and mother Yaśodā, He became very angry at Kāliya and gave the following advice to His younger brother, Kṛṣṇa.

### Text 30

*kṛṣṇa kṛṣṇa mahā-bāho*
*gopānāṁ nanda-varddhana*
*damyatām eṣa vai kṣipraṁ*
*sarparājo viṣāyudhaḥ*

"O Kṛṣṇa! O mighty-armed Kṛṣṇa! You always enhance the pleasure of the cowherd residents of Vraja. Quickly destroy this king of serpents, Kāliya, whose only weapon is his poison."

### Text 31

*ime no bāndhavās tāta*
*tvāṁ matvā mānuṣaṁ vibho*
*paridevanti karuṇaṁ sarve*
*mānuṣa-buddhayaḥ*

"O most dear one! O master of all, Our relatives and friends consider You to be an ordinary human being and so they are lamenting and crying most pathetically."

**Text 32**

*tac chrutvā rauhiṇeyasya*
*vākyaṁ saṅjñāsam īritam*
*vikramyāsphoṭayad bāhū*
*bhittvā tan nāga-bandhanam*

When Kṛṣṇa heard these words of Śankarṣana, the son of Rohiṇī, He immediately freed Himself from the clutches of Kāliya and, just to display His supreme prowess, began to challenge him.

**Text 33**

*tasya padbhyām athākramya*
*bhoga-rāśiṁ jalotthitam*
*śiras tu kṛṣṇo jagrāha*
*sva-hastenāvanāmya ca*

Thereafter, Kṛṣṇa repeatedly pushed Kāliya's heads down, kicking them with His lotus feet. Then, with His lotus-like hands, Kṛṣṇa grabbed one of Kāliya's heads.

**Text 34**

*tasyāruroha sahasā madhyamaṁ*
*tan mahacchiraḥ*
*so 'sya mūrdhni sthitaḥ kṛṣno*
*nanarta ruciràṅgadaḥ*

Suddenly, Kṛṣṇa jumped onto the broad heads of Kāliya and began to dance. At that time, Kṛṣṇa looked very beautiful, His arms being adorned with armlets.

**Text 35**

*mṛdyamānaḥ sa kṛṣṇena*
*śānta-mūrdhā bhujaṅgamaḥ*
*āsyaiḥ sarudhirodgāraiḥ*
*kātaro vākyam abravīt*

After Kṛṣṇa had kicked and chastised Kāliya sufficiently by His dancing, the serpent's pride having been smashed, he spoke as blood issued forth from his mouth.

**Text 36**

*avijñānān mayā kṛṣṇa*
*roṣo ‘yaṁ sampradarśitaḥ*
*damito ‘haṁ hata-viṣo*
*vaśagas te varānana*

"O beautiful Kṛṣṇa, with a most charming face, out of foolishness, I displayed my anger before You. You have rightly chastised me. Now, my pride and poison have been vanquished and so, I surrender unto You."

**Text 37**

*tad ājñāpaya kiṁ kuryāṁ*
*sadā sāpatya-bāndhavaḥ*
*kasya vā vaśatāṁ yāmi*
*jīvitaṁ me pradīyatām*

"Kindly give me permission so that, along with my sons, relatives, and friends, I can always serve You. Please spare my life because I am taking shelter of You."

**Text 38**

*pañca-mūrddhānataṁ dṛṣṭvā*
*sarpaṁ sarpāri-ketanaḥ*
*akruddha eva bhagavān*
*praty uvācorageśvaram*

When the Supreme Lord, Kṛṣṇa, whose flag is decorated with the image of Garuḍa, saw Kāliya offering Him obeisances with his five hoods, He spoke to him.

**Text 39**

*tavāsmin yamunā-toye naiva*
*sthānaṁ dadāmy aham*

*gacchārṇava-jalaṁ sarpa*
*sabhāryaḥ saha-bāndhavaḥ*

"O serpent, Kāliya, I cannot allow you to remain here in this lake of the Yamunā. Along with your wives, brothers, and friends, you must immediately leave and go reside in the ocean."

**Text 40**

*yaś ceha bhūyo dṛśyeta*
*sthāne vā yadi vā jale*
*tava bhṛtyas tanūjo vā kṣipraṁ*
*vadhyaḥ sa me bhavet*

"If I ever find a snake within the water of the Yamunā, even if he is your servant or son, I will kill him without a doubt."

**Text 41**

*śivaṁ cāsya jalasyās tu tvaṁ*
*ca gaccha mahārṇavam*
*sthāne tv iha bhaved doṣas*
*tavāntakaraṇo mahān*

"I desire that the water becomes purified so that it will be beneficial for all the inhabitants of Vṛndāvana. Therefore, you must go away and take up residence in the ocean. If you disobey My order, your life will not be spared."

**Text 42**

*mat-padāni ca te sarpa*
*dṛṣṭvā mūrdhasu sāgare*
*garuḍaḥ pannaga-ripus*
*tvayi na prahariṣyati*

"O serpent, as you continue to reside in the ocean, the marks of My lotus feet will be clearly visible on your five hoods. Because of this, Garuḍa, who is your natural enemy, will never harm you."

**Text 43**

*gṛhya mūrdhnā tu caraṇau*
*kṛṣṇasyoraga-puṅgavaḥ*

*paśyatām eva gopānāṁ*
*jagāmādarśanaṁ hradāt*

Thereafter, the great serpent, Kāliya, offered his respectful obeisance unto the lotus feet of the Supreme Lord, Kṛṣṇa. Before the eyes of all the residents of Vraja, Kāliya departed from that lake.

**Text 44**

*nirjite tu gate sarpe*
*kṛṣṇam uttīrya dhiṣṭhitam*
*vismitās tuṣṭuvur gopāś*
*cakruś caiva pradakṣiṇam*

When Kāliya thus accepted defeat and left the Yamunā, and when Kṛṣṇa came out of the water onto the shore, all the cowherd men and women were certainly astonished. While glorifying Kṛṣṇa, they happily circumambulated Him.

**Text 45**

*ūcuḥ sarve ca samprītā*
*nanda-gopaṁ vanecarāḥ*
*dhanyo 'sy anugṛhīto 'si*
*yasya te putra īdṛśaḥ*

All the cowherd men, who are residents of the forest, were extremely joyful. They said to Nanda Mahārāja, "O king of the cowherds, your life is glorious because you have been greatly favored by the Supreme Lord, who has given you such a wonderful son."

**Text 46**

*adya-prabhṛti gopānāṁ*
*gavāṁ goṣṭhasya cānagha*
*āpatsu śaraṇaṁ kṛṣṇaḥ*
mighty/master
*prabhuś cāyata-locanaḥ*

"O sinless Nanda, from today onwards, all of us men and women of Vraja will take shelter of ~~the Supreme Lord,~~ our master, the lotus-eyed Kṛṣṇa, for our protection."

### Text 47

*jātā śiva-jalā sarvā*
*yamunā muni-sevitā*
*tīre cāsyāḥ sukhaṁ gāvo*
*vicariṣyanti naḥ sadā*

"It is our great fortune that the water of the Yamunā, which is worshiped by all the sages, had become pure and auspicious for everyone. Now, our cows and calves can drink the water to their full satisfaction."

### Text 48

*vyaktam eva vayaṁ gopā*
*vane yat kṛṣṇam īdṛśam*
*mahadbhūtaṁ na jānīmaś*
*channam agnim iva vraje*

"We are village people who live in the forest and yet, ~~the exalted Supreme Personality of Godhead~~, Kṛṣṇa, is present among us, just as fire may remain within ashes. Still, we cannot properly understand His supremacy and greatness."

### Text 49

*evaṁ te vismitāḥ sarve*
*stuvantaḥ kṛṣṇam avyayam*
*jagmur gopa-gaṇā ghoṣaṁ*
*devāś caitra-rathaṁ yathā*

In this way, being struck with wonder, all the inhabitants of Vṛndāvana offered prayers to the indestructible Supreme Lord, Kṛṣṇa, and then returned home, just as the demigods return home after visiting the Caitraratha forest.

Thus ends the translation of the twelfth chapter of *Viṣṇu Parva* of Śrī Harivamsa.

# Balarāma kills Dhenukāsura

### Text 1

*vaiśampāyana uvāca*
*damite sarpa-rāje tu*
*kṛṣṇena yamunā-hrade*
*tam eva ceratur deśaṁ*
*sahitau rāma-keśavau*

Vaiśampāyana said: O Janamejaya, after He had subdued the king of the serpents, Kāliya, who lived within a lake of the Yamunā, Kṛṣṇa and Balarāma often wandered about that area together.

### Text 2

*ājagmatus tau sahitau*
*godhanaiḥ saha gāminau*
*giriṁ govarddhanaṁ ramyaṁ*
*vasudeva-sutāv ubhau*

One day, the two sons of Vasudeva took the cows and entered a beautiful forest situated at the foot of Govardhana Hill.

### Text 3

*govarddhanasyottarato*
*yamunā-tīram āśritam*
*dadṛśāte ca tau vīrau*
*ramyaṁ tāla-vanaṁ mahat*

There, the two great heroes saw that to the north of Govardhana Hill, by the side of the Yamunā, there was a vast and beautiful forest of palm trees.

### Text 4

*tau tāla-parṇa-pratate*
*ramye tāla-vane ratau*

*ceratuḥ parama-prītau*
*vṛṣapotāv ivoddhatau*

That forest was most enchanting and full of various kinds of trees, especially palm trees. The two brothers joyfully played in that forest, just like two calves.

### Text 5

*sa tu deśaḥ sadā snigdho*
*loṣṭa-pāṣāṇa-varjitaḥ*
*darbhaprāya-sthalībhūtaḥ*
*sumahān kṛṣṇa-mṛttikaḥ*

The entire forest was cool and the paths were always moist and slippery because there was no clay or small stones on them. The whole tract of land was covered with *kuśa* and *durbā* grass. The color of the soil in that forest was black.

### Text 6

*tālais tair vipula-skandhair*
*ucchritaiḥ śyāma-parvabhiḥ*
*phalāgra-śākhibhir bhāti*
*nāga-hastair ivocchritaiḥ*

The palm trees of that forest were tall and broad, and they were black and full of ripe fruit. By looking at these tall palm trees, it appeared as if many elephants were standing while raising their trunks upwards.

### Texts 7-8

*tatra dāmodaro vākyam*
*uvāca vadatāṁ varaḥ*
*aho tāla-phalaiḥ pakvair*
*vāsiteyaṁ vanasthalī*

*svādūnyārya sugandhīni*
*śyāmāni rasavanti ca*
*pakva-tālāni sahitau*
*pātayāvo laghu-kramau*

Upon seeing this wonderful Tālavana forest, Kṛṣṇa, who is the crest-jewel among eloquent speakers, said to His brother, Balarāma, "My dear brother, this forest is intoxicating, due to the sweet fragrant of the ripe palm fruit. I am sure that these black aromatic palm fruit are tasty and juicy. We should quickly go and relish them."

**Text 9**

*yady eṣām īdṛśo gandho*
*mādhurya-ghrāṇa-tarpaṇaḥ*
*rasenāmṛta-kalpena*
*bhavitavyaṁ ca me matiḥ*

"Just imagine—if the fragrance of the fruit is satisfying our sense of smell then I am sure that they will be as palatable as nectar."

**Text 10**

*dāmodara-vacaḥ śrutvā*
*rauhiṇeyo hasann iva*
*pātayan pakva-tālāni*
*cālayāmāsa tāṁs tarūn*

Upon hearing these words of Dāmodara, Balarāma, the son of Rohiṇī, began to smile. Thereafter, they went to the Tālavana forest and Balarāma began to shake the palm trees vigorously.

**Text 11**

*tat tu tāla-vanaṁ nṛṇām*
*asevyaṁ duratikramam*
*nirmāṇa-bhūtam iriṇaṁ*
*puruṣād ālayopamam*

The inhabitants of Vṛndāvana had been unable to relish these palm fruits. It was difficult for them to even enter the forest. Even though it was extremely pleasant, it was devoid of human habitation, like the residences of the demons.

**Text 12**

*dāruṇo dhenuko nāma*
*daityo gardabha-rūpadhṛk*

*khara-yūthena mahatā*
*vṛtaḥ samanusevate*

A terrible demon named Dhenukāsura, whose form was like that of an ass, and who had a gigantic body, lived in that forest. This demon was always surrounded by many female asses.

**Text 13**

*sa tu tāla-vanaṁ ghoraṁ*
*gardabhaḥ parirakṣati*
*nṛ-pakṣi-śvāpada-gaṇāṁs*
*trāsayānaḥ sudurmatiḥ*

This demon, Dhenukāsura, always guarded the forest from all sides. He was a very foolish creature because he would not allow anyone, not even birds or animals, to pass through this forest.

**Text 14**

*tāla-śabdaṁ sa taṁ śrutvā*
*saṅghuṣṭaṁ phala-pātanāt*
*nāmarṣayat sa saṅkruddhas*
*tāla-svanam iva dvipaḥ*

When Balarāma shook the palm trees, it made a tumultuous sound. The demon could not tolerate this, just as an elephant cannot tolerate the sound of a challenge, and so he became extremely angry.

**Texts 15-16**

*śabdānusārī saṅkruddho*
*darpa aviddhasaṭānanaḥ*
*stabdhākṣo hreṣita-paṭuḥ*
*khurair nirdārayan mahīm*

*āviddha-puccho hṛṣito*
*vyāttānana ivāntakaḥ*
*āpatann eva dadṛśe*
*rauhiṇeyam upasthitam*

Dhenukāsura went in the direction from where the noise was coming. In an angry mood, and filled with pride, the demon hurried along the path while raising his tail and moving his head. His eyes were red with rage. In an angry mood, he tore apart the surface of the earth with his hooves. His bodily hair stood on end and his appearance was terrible. As soon as he came near the palm trees, he saw Balarāma, the son of Rohiṇī, standing there.

### Text 17

*tālānāṁ tam adho dṛṣṭvā*
*sa dhvajākāram avyayam*
*rauhiṇeyaṁ kharo duṣṭaḥ*
*so 'daśad daśanāyudhaḥ*

On seeing the son of Rohiṇī, Balarāma, who is the indestructible Lord, standing under the palm trees, the wicked demon, using his teeth as a weapon, tried to bite Balarāma.

### Text 18

*padbhyam ubhābhyāṁ ca punaḥ*
*paścimābhyāṁ parāṅ-mukhaḥ*
*jaghānorasi daityendro*
*rauhiṇeyaṁ nirāyudham*

Dhenukāsura, the king of the demons, then turned his back on the son of Rohiṇī and violently kicked His chest with his hind legs.

### Text 19

*tābhyām eva sa jagrāha*
*padbhyaṁ taṁ daitya-gardabham*
*āvarjita-mukha-skandhaṁ*
*prerayaṁs tāla-mūrdhani*

At this, Balarāma deftly caught hold of the demon's hind legs, wheeled him around and around, and then threw him into the treetops.

### Text 20

*sambhagnoru-kaṭi-grīvo*
*bhagna-pṛṣṭho durākṛtiḥ*

*kharas tāla-phalaiḥ sārdhaṁ*
*papāta dharaṇī-tale*

As a result, the demon's thighs, waist, back, and neck were all broken. With his body thus deformed, the demon fell from the treetop, along with many palm fruits.

### Text 21

*taṁ gatāsuṁ gata-śrīkaṁ*
*patitaṁ vīkṣya gardabham*
*jñātīṁs tathāparāṁs tasya*
*tṛṇa-rājani so 'kṣipat*

When Dhenukāsura was thus lying dead on the ground, Balarāma was attacked by the demon's associates. He also grabbed their hind legs and threw them into the treetops.

### Text 22

*sā bhūr-gardabha-dehaiś*
*ca tālaiḥ pakvaiś ca pātitaiḥ*
*babhāse channa-jaladā*
*dyaur ivāvyakta-śāradī*

The entire forest thus became covered with dead asses and ripe palm fruits. It appeared like the sky covered with dark clouds, although this was not characteristic of the autumn season.

### Text 23

*tasmin gardabha-daitye*
*tu sānuge vinipātite*
*ramyaṁ tāla-vanaṁ tad-dhi*
*bhūyo ramyataraṁ babhau*

When the ass-demon, Dhenukāsura, was thus killed, along with his servants, the Tālavan forest resumed its naturally enchanting and pleasant appearance.

### Text 24

*vipramukta-bhayaṁ śubhraṁ*
*viviktākāra-darśanam*
*caranti sma sukhaṁ gāvas*
*tat tāla-vanam uttamam*

All fear of going to Tālavana was thus dispelled. Thereafter, the inhabitants of Vṛndāvana were free to wander there and the cows of Vraja could enjoy the green grass.

### Text 25

*tataḥ praviṣṭās te sarve*
*gopā vana-vicāriṇaḥ*
*vīta-śoka-bhayāyāsāś*
*cañcūryante samantataḥ*

Following this incident, being freed from all fear, the cowherd boys cheerfully entered the Tālavana forest.

### Text 26

*tataḥ sukhaṁ prakīrṇāsu*
*goṣu nāgendra-vikramau*
*druma-parṇāsanaṁ kṛtvā*
*tau yathārhaṁ niṣīdatuḥ*

As the cows and calves began to joyfully graze in that forest, Kṛṣṇa and Balarāma, who appeared like two king of elephants, blissfully sat down there on *āśanas* made of beautiful green leaves.

Thus ends the translation of the thirteenth chapter of the *Viṣṇu Parva* of *Śrī Harivamsa.*

## CHAPTER FOURTEEN

# Balarāma Kills Pralambāsura

### Text 1

*vaiśampāyana uvāca –*
*atha tau jāta-harṣau tu*
*vasudeva-sutāv ubhau*
*tat tāla-vanam utsṛjya*
*bhūyo bhāṇḍīram āgatau*

Vaiśampāyana said: O Janamejaya, after relishing the palm fruit, the two sons of Vasudeva, Kṛṣṇa and Balarāma, left the Tālavana forest and returned to Bhāṇḍīravana in a happy mood.

### Text 2

*cārayantau vivṛddhāni*
*go-dhanāni śubhāni ca*
*sphīta-sasya-prarūḍhāni*
*vīkṣamāṇau vanāni ca*

In this way, Kṛṣṇa and Balarāma engaged in tending Their healthy cows and calves while enjoying the beautiful atmosphere of Bhāṇḍīravana forest, which was full of nice trees and plants.

### Text 3

*kṣveḍayantau pragāyantau*
*pracinvantau ca pādapān*
*nāmabhir vyāharantau ca*
*savatsā gāḥ parantapau*

The two brothers, Kṛṣṇa and Balarāma, the chastisers of Their enemies, would sometimes challenge each other, sometimes sing together, sometimes pick flowers, fruit, and leaves from the trees, and sometimes call the cows and calves by their names.

### Text 4

*niryoga-pāśair āsaktaiḥ*
*skandhābhyāṁ śubha-lakṣaṇau*

*vanamālā-kuloraskau*
*bāla-śṛṅgāv ivarṣabhau*

With ropes for tying the cows on Their shoulders, with most attractive bodily features, and with beautiful garlands of forest flowers on Their chests, the two great heroes looked handsome, like calves whose horns have just grown.

### Text 5

*suvarṇāñjana-cūrṇābhāv*
*anyonya-sadṛśāmbarau*
*mahendrāyudha-saṁsaktau*
*śukla-kṛṣṇāv ivāmbudau*

Balarāma's complexion was just like the color of golden powder and Kṛṣṇa's complexion was just like the color of black ointment. The colors of Their garments were the color of each other's body. They appeared like two white and dark clouds, attached by a rainbow.

### Text 6

*kuśāgra-kusumānāṁ ca*
*karṇa-pūrau manoramau*
*vana-mārgeṣu kurvāṇau*
*vanya-veṣa-dharāv ubhau*

They shone brightly whenever They walked in the forest, decorating Themselves with wild flowers and adorning Their ears with enchanting earrings made of forest flowers and the tips of kuśa grass.

### Text 7

*govardhanasyānu carau*
*vane sānucarau tu tau*
*ceratur loka-siddhābhiḥ*
*krīḍābhir aparājitau*

There were many cowherd boys always following Kṛṣṇa and Balarāma in the forest. They would regularly go near Govardhana Hill to play.

No one could stop Them as they executed Their infallible will. In this way, Kṛṣṇa and Balarāma enjoyed many childhood pastimes in the Bhāṇḍīravana forest.

**Text 8**

*tāv evaṁ mānuṣīṁ dīkṣāṁ*
*vahantau sura-pūjitau*
*taj-jāti-guṇa-yuktābhiḥ*
*krīḍābhiś ceratur-vanam*

Although They are worshiped by the demigods, They accepted human-like forms and performed Their pastimes, imitating ordinary human beings.

**Text 9**

*tau tu bhāṇḍīram āśritya*
*bāla-krīḍānuvartinau*
*prāptau parama-śākhāḍhyaṁ*
*nyagrodhaṁ śākhināṁ varam*

While wandering about here and there, relishing many childhood pastimes, the two transcendental brothers arrived at the foot of the giant Bhāṇḍīra-vata tree.

**Text 10**

*tatra tv āndolikābhiś ca*
*yuddha-mārga-viśāradau*
*aśmabhiḥ kṣepaṇīyaiś ca*
*tau vyāyāmam akurvatām*

The two brothers, who are expert in the art of fighting, would sometimes play on a swing and sometimes throw stones.

**Text 11**

*yuddha-mārgaiś ca vividhair*
*gopālaiḥ sahitāv ubhau*
*muditau siṁha-vikrāntau*
*yathā-kāmaṁ viceratuḥ*

They played joyfully, according to Their own sweet will, while displaying various fighting skills in the company of Their lion-like cowherd boyfriends.

**Texts 12-13**

*tayo ramayator eva*
*tal-lipsur asurottamaḥ*
*pralambo 'bhyāgamat tatra*
*cchidrānveṣī tayos tadā*

*gopāla-veṣam āsthāya*
*vanya-puṣpa-vibhūṣitaḥ*
*lobhayānaḥ sa tau vīrau*
*hāsyaiḥ krīḍanakais tathā*

While They were enjoying various sports in this way, a great demon named Pralamba came there in the guise of a cowherd boy with a desire to kidnap Them. He also decorated himself with forest flowers. He was simply waiting for an opportunity while tempting the two heroes with his pretentious smile.

**Text 14**

*so 'vagāhata niśśaṅkas*
*teṣāṁ madhyama-mānuṣaḥ*
*mānuṣaṁ vapur āsthāya*
*pralambo dānavottamaḥ*

Although not a human being, the formidable demon, Pralamba, assumed the form of a cowherd boy and mixed freely with the other boys.

**Text 15**

*prakrīḍitāś ca te sarve*
*saha tenāmarāriṇā*
*gopāla-vapuṣaṁ gopā*
*manyamānāḥ sva-bāndhavam*

The cowherd boys happily began to play with the demon-in-disguise, who was an enemy of the demigods. Because he came there in the guise of a cowherd boy, they treated him like a friend, or brother.

**Text 16**

*sa tu cchidrāntara-prepsuḥ*
*pralambo gopatāṁ gataḥ*
*dṛṣṭiṁ praṇidadhe kṛṣṇe*
*rauhiṇeye ca dāruṇām*

Pralambāsura, who had disguised himself as a cowherd boy, was waiting for an opportune moment when the two heroes would display some weakness. Therefore, he constantly kept a cruel eye on Kṛṣṇa and Balarāma.

**Text 17**

*aviṣahyaṁ tato matvā*
*kṛṣṇam adbhuta-vikramam*
*rauhiṇeya-vadhe yatnam*
*akarod dānavottamaḥ*

Kṛṣṇa's prowess was most extraordinary because factually, He was invincible. Realizing this, Pralambāsura decided to kidnap Balarāma, the son of Rohiṇī, rather than Kṛṣṇa.

**Text 18**

*hariṇākrīḍanaṁ nāma*
*bāla-krīḍanakaṁ tataḥ*
*prakrīḍitās tu te sarve*
*dvau dvau yugapad utpatan*

All the cowherd boys decided to play in pairs, challenging one another in a game known as *hariṇā*.

**Texts 19-20**

*kṛṣṇaḥ śrīdāma-sahitaḥ*
*pupluve gopa-sūnunā*
*saṅkarṣaṇas tu plutavān*
*pralambena sahānagha*

*gopālās tva pare dvandvaṁ*
*gopālair aparaiḥ saha*
*pradrutā laṅghayanto vai*
*te 'nyonyaṁ laghu-vikramāḥ*

O sinless Janamejaya, Kṛṣṇa played with Śrīdāmā while Balarāma played the game with Pralamba, who came there, disguised as a cowherd boy. All the other cowherd boys also began playing while hopping as fast as they could.

**Text 21**

*śrīdāmam ajayat kṛṣṇaḥ*
*pralambaṁ rohiṇī-sutaḥ*
*gopālaiḥ kṛṣṇa-pakṣīyair*
*gopālās tv apare jitāḥ*

In that game, Kṛṣṇa was defeated by Śrīdāmā and had to carry him on His back, and Pralamba had to carry Balarāma. In this way, other boys also had to carry their victorious opponents.

**Text 22**

*te vāhayantas tva anyonyaṁ*
*saṁharṣāt sahasā drutāḥ*
*bhāṇḍīra-skandham uddiśya*
*maryādāṁ punar āgaman*

As per the rules, the defeated boys began to carry their victorious opponents in a joyful mood. They started from the root of the Bhāṇḍīra tree and went up to the marked line and returned.

**Text 23**

*saṅkarṣaṇaṁ tu skandhena*
*śīghram utkṣipya dānavaḥ*
*drutaṁ jagāma vimukhaḥ*
*sacandra iva toyadaḥ*

However, the demon Pralamba took Balarāma on his back and began to run quickly towards an isolated place in the sky. At that time, he appeared like a giant dark cloud with the moon on its top.

### Text 24

*sa bhāram asahaṁs tasya*
*rauhiṇeyasya dhīmataḥ*
*vavṛdhe sumahākāyaḥ*
*śakrākrānta ivāmbudaḥ*

Soon, the demon began to feel the heavy burden of the transcendental son of Rohiṇī. To counteract this, be began to expand his body. Within a short while, he appeared like a huge cloud who is an order carrier of Indra.

### Text 25

*sa bhāṇḍīra-vaṭa-prakhyaṁ*
*dagdhāñjana-giri-prabham*
*svaṁ vapur darśayāmāsa*
*pralambo dānavottamaḥ*

The gigantic form of the king of demons, Pralamba, looked just like the huge Bhāṇḍira tree, or like a huge black mountain.

### Text 26

*pañca-stabaka-yuktena*
*mukuṭenārka-varcasā*
*dīpyamānānano daityaḥ*
*sūryākrānta ivāmbudaḥ*

The demon's head was decorated with a crown adorned with five bunches of flowers and it shone like the sun. With this crown on his head, he looked like a cloud attacked by the sun.

### Text 27

*mahānano mahā-grīvaḥ*
*sumahānantakopamaḥ*
*raudraḥ śakaṭa-cakrākṣo*
*namayaṁś caraṇair mahīm*

The demon had a giant mouth and his shoulders were similarly large. With his huge body, he looked very formidable, like Yamarāja.

His eyes were rolling like a wheel and the earth trembled by the touch of his feet.

**Text 28**

*srag-dāmalambābharaṇaḥ*
*pralambāmbara-bhūṣaṇaḥ*
*vīraḥ pralambaḥ prayayau*
*lamba-toya ivāmbudaḥ*

He was decorated with a long garland of flowers. His garments and ornaments were also very big. Feeling great pressure, Pralamba began to fall from the sky, just as rain clouds sometimes move swiftly.

**Text 29**

*sa jahārātha vegena*
*rauhiṇeyaṁ mahāsuraḥ*
*sāgaropaplava-gataṁ*
*kṛtsnaṁ lokam ivāntakaḥ*

Rohiṇī's son, Balarāma, was kidnapped by this great demon in the same manner as the time factor takes away all the universes at the time of devastation.

**Text 30**

*hriyamāṇaḥ pralambena sa*
*tu saṅkarṣaṇo babhau*
*uhyamāna ivākāśe kāla-*
*meghena candramāḥ*

When Pralambāsura carried Balarāma into outer space, it appeared as if a gigantic dark cloud was carrying the moon on its back.

**Text 31**

*sa sandigdham ivātmānaṁ*
*mene saṅkarṣaṇas tadā*
*daitya-skandha-gataḥ śrīmān*
*kṛṣṇaṁ cedam uvāca ha*

In this way, Balarāma found Himself in a seemingly precarious condition. While sitting on the shoulder of the demon, Balarāma spoke to Kṛṣṇa.

### Text 32

*hriye 'haṁ kṛṣṇa daityena*
*parvatodagra-varṣmaṇā*
*pradarśayitvā mahatīṁ*
*māyāṁ mānuṣa-rūpiṇīm*

"My dear Kṛṣṇa, look! A gigantic mountain-like demon is kidnapping Me. He has taken the help of illusion and assumed the form of a human being. He is trying to bewilder Me with his illusory power."

### Text 33

*katham asya mayā kāryaṁ*
*śāsanaṁ duṣṭa-cetasaḥ*
*pralambasya pravṛddhasya*
*darpād dviguṇa-varcasaḥ*

"This wicked demon has expanded his body. Because of this, his strength has increased greatly. Tell Me, how should I destroy him?"

### Text 34

*tam āha sasmitaṁ kṛṣṇaḥ*
*sāmnā harṣākulena vai*
*abhijño rauhiṇeyasya*
*vṛttasya ca balasya ca*

Kṛṣṇa, who was completely aware of Balarāma's strength and characteristics, smiled and replied in a solacing voice.

### Texts 35-36

*aho 'yaṁ mānuṣo bhāvo*
*vyaktam evānupālyate*
*yas tvaṁ jaganmayaṁ devaṁ*
*guhyād guhyataraṁ gataḥ*

*smara nārāyaṇātmānaṁ*
*lokānāṁ tvaṁ viparyaye*
*avagacchātmanā ’’tmānaṁ*
*samudrāṇāṁ samāgame*

“Alas! you are clearly acting as an ordinary human being. Your glories pervade the entire universe. Indeed, You are the form of the universe. Your form is transcendental and You are the most confidential among all confidential personalities. When all the planets are annihilated, You remain in Your form as Nārāyaṇa. Now, remember this form of Yours. Also, remember Your form who lies on the bed of Ananta Śeṣa when the universe is merged within the water of devastation.”

**Text 37**

*purātanānāṁ devānāṁ*
*brahmaṇaḥ salilasya ca*
*ātmavṛtta-prabhāvāṇāṁ*
*saṁsmarādyaṁ ca vai vapuḥ*

“Also, remember that You are the original cause of the demigods, beginning with Brahmā. You are the cause of the material elements, beginning with water. You are the master of Your own personality and prowess. Everything is inconceivably simultaneously one with and different from You.”

**Text 38**

*śiraḥ khaṁ te jalaṁ mūrttiḥ*
*pādau bhūr dahano mukham*
*vāyur lokāyur uchvāso*
*manaḥ somo hy abhūt tava*

“The sky is Your head, water is Your body, the earth is Your legs, fire is Your mouth, the air that sustains all living entities is Your breath, and the moon is Your mind.”

**Text 39**

*sahasrāsyaḥ sahasrāṅgaḥ*
*sahasra-caraṇekṣaṇaḥ*

*sahasra-padmanābhas tvaṁ*
*sahasrāṁśudharo 'rihā*

"You possess thousands of bodies, thousands of hands, thousands of legs and thousands of eyes. Thousands of lotus flowers sprout from Your navel. You destroy the demons by your Sudarśana *cakra,* whose effulgence is equal to the effulgence of thousands of suns."

**Text 40**

*yat tvayā darśitaṁ loke tat*
*paśyanti divaukasaḥ*
*yat tvayā noktta-pūrvaṁ hi*
*kas tad anveṣṭum arhati*

"The demigods follow the ideal standards set by You in ancient times. Who can understand or discover that which you have never before revealed?"

**Text 41**

*yad veditavyaṁ loke 'smiṁs*
*tat tvayā samudāhṛtam*
*viditaṁ yat tavaikasya*
*devā api na tad viduḥ*

"You alone are the source of whatever there is in this world to be known. Even the greatest personalities and demigods do not know the most confidential knowledge that is known by You."

**Text 42**

*ātmajaṁ te vapur vyomni na*
*paśyanty ātma-sambhavam*
*yat tu te kṛtrimaṁ rūpaṁ*
*tad arcanti divaukasaḥ*

"Your self-manifested transcendental form is not seen or understood by even the demigods. Only when You appear in this world in Your original divine form, to display compassion to Your devotees, do the demigods worship You."

### Text 43

*devair na dṛṣṭaś cāntas te*
*tenānanta iti smṛtaḥ*
*tvaṁ hi sūkṣmo mahān ekaḥ*
*sūkṣmair api durāsadaḥ*

"The demigods are unable to find the limit of Your glories. This is why You are addressed as Ananta. You are smaller than the smallest, greater than the greatest, and one without a second. It is very difficult to realize You with material senses and mind."

### Text 44

*tvayy eva jagataḥ stambhe*
*śāśvatī jagatī sthitā*
*acalā prāṇināṁ yonirdhārayaty*
*akhilaṁ jagat*

"You are the shelter of the universe. Being situated on Your hood, the earth is maintaining all moving and non-moving living beings."

### Text 45

*catuḥ sāgara-bhogas tvaṁ*
*cātur varṇya-vibhāgavit*
*catur yugeṣu lokānāṁ*
*cātur-hotra-phalāśanaḥ*

"The four seas are Your expansions. You are the creator of the four *varṇas.* You are the object and enjoyer of the four different sacrifices practiced during the four *yugas.*"

### Text 46

*yathāham api lokānāṁ tathā*
*tvaṁ tac ca me matam*
*ubhāv eka-śarīrau svo jagad*
*arthe dvidhā-kṛtau*

"Just as I am the Supersoul of all living entities, You are also the Supersoul of all. That is my opinion. We two are one without a second. We have manifested as two for the benefit of the people of the universe."

**Text 47**

*ahaṁ vā śāśvataḥ kṛṣṇas*
*tvaṁ vā śeṣaḥ purātanaḥ*
*lokānāṁ śāśvato devas*
*tvaṁ hi śeṣaḥ sanātanaḥ*

*āvayor deha-mātreṇa*
*dvidhedaṁ dhāryate jagat*

"I am the eternal Lord Viṣṇu and You are the eternal Ananta Śeṣa. You are the primeval Lord and the ultimate goal of the three worlds. Our transcendental forms are the shelter of all moving and non-moving living entities within the universe."

**Text 48**

*ahaṁ yaḥ sa bhavān eva yas*
*tvaṁ so 'haṁ sanātanaḥ*
*dvāv eva vihitau hy āvām*
*eka-dehau mahābalau*

"You are non-different from Me. Actually, there is no difference between Us. You are the eternal Personality of Godhead. We two are one but have assumed these forms for Our purpose."

**Text 49**

*tad āste mūḍhavat tvaṁ kiṁ*
*prāṇena jahi dānavam*
*mūrdhni deva-ripuṁ deva*
*vajra-kalpena muṣṭinā*

"O Lord, why are You remaining silent, like a confused person? You have the capacity to kill this demon without any effort. Therefore, strike Your powerful fist on the head of this demon."

**Text 50**

*vaiśampāyana uvāca*
*saṁsmāritas tu kṛṣṇena*

*rauhiṇeyaḥ purātanam*
*balenāpūryata tadā*
*trailokyāntara-cāriṇā*

Vaiśampāyana said: O Janamejaya, when the Supreme Lord, Kṛṣṇa, thus reminded Balarāma of His original position, Balarāma, the son of Rohiṇī, became filled with all the power that is manifested throughout the world."

**Text 51**

*tataḥ pralambaṁ durvṛttaṁ sa*
*baddhena mahā-bhujaḥ*
*muṣṭinā vajra-kalpena*
*mūrdhni cainaṁ samāhanat*

As ordered, mighty-armed Balarāma hit the sinful demon, Pralamba, on the head with His fist, just like lightening strikes a mountain.

**Text 52**

*tasyottamāṅgaṁ sve kāye*
*vikapālaṁ viveśa ha*
*jānubhyāṁ cāhataḥ śete*
*gatāsur dānavottamaḥ*

Being struck by Balarāma's powerful blow, the demon's head cracked, so that he began to bleed profusely. The king of the demons fell down on the surface of the earth, on his knees, and soon, his life-air left his body.

**Text 53**

*jagatyāṁ viprakīrṇasya tasya*
*rūpam abhūt tadā*
*pralambasyāmbarasthasya*
*meghasyeva vidīryata*

The condition of Pralambāsura became like the clouds in the sky, which sometimes are scattered by a strong wind. It was a ghastly scene as he fell dead onto the ground.

### Text 54

*tasya bhagnottamāṅgasya*
*dehāt susrāva śoṇitam*
*bahu-gairika-saṁyukttaṁ*
*śaila-śṛṅgādivodakam*

Pools of blood began to flow from the shattered body of the demon. It looked as if saffron water was flowing from a mountain peak.

### Text 55

*taṁ nihatya pralambaṁ tu*
*saṁhṛtya balam ātmanaḥ*
*paryaṣvajata vai kṛṣṇaṁ*
*rauhiṇeyaḥ pratāpavān*

After annihilating Pralambāsura in this way and regaining His stature, the mighty Balarāma, the son of Rohiṇī, embraced Kṛṣṇa with great affection.

### Text 56

*taṁ tu kṛṣṇaś ca gopāś ca*
*divisthāś ca divaukasaḥ*
*tuṣṭuvur nihate daitye*
*jayāśīrbhir mahā-balam*

When the demon was thus eliminated, Kṛṣṇa, the cowherd boys, and the demigods in the sky offered their blessings and congratulated mighty Balarāma.

### Text 57

*balenāyaṁ hato daityo*
*bālenākliṣṭa-karmaṇā*
*vivadanty aśarīriṇyo*
*vācaḥ sura-samīritāḥ*

A voice in the sky announced that the small boy, Balarāma, was capable of performing great acts effortlessly and thus had easily killed the formidable demon, Pralambāsura.

### Text 58

*baladeveti nāmāsya devair*
*ukttaṁ divi sthitaiḥ*
*balaṁ tu baladevasya*
*tadā bhuvi janā viduḥ*

Because of this extraordinary act, the denizens of heaven gave Him the name, Baladeva. Since that time, the people of the earth came to know about the incomparable strength of Balarāma.

### Text 59

*karmajaṁ nihate daitye*
*devair api durāsade*

By killing the demon, Pralambāsura, who was unconquerable even by the demigods, Balarāma became known as Baladeva.

Thus ends the translation of the fourteenth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Kṛṣṇa Inquires about the Sacrifice to Please Indra

**Text 1**

*vaiśampāyana uvāca*
*tayoḥ pravṛttayor evaṁ*
*kṛṣṇasya ca balasya ca*
*vane vicarator māsau*
*vyatiyātau sma vārṣikau*

Vaiśampāyana said: O Janamejaya, in this way, Kṛṣṇa and Balarāma spent the months of the rainy season in Vṛndāvana, relishing Their wonderful childhood pastimes.

**Text 2**

*vrajam ājagmatus tau tu*
*vraje śuśruvatus tadā*
*prāptaṁ śakram ahaṁ vīrau*
*gopāṁś cotsava-lālasān*

One day, the two great heroes learnt that the time for offering a sacrifice to please Indra had come. They could understand that all the inhabitants of Vṛndāvana were very eager to celebrate this festival with great pomp.

**Text 3**

*kautūhalād idaṁ vākyaṁ*
*kṛṣṇaḥ provāca tatra tān*
*ko 'yaṁ śakramaho nāma*
*yena vo harṣa āgataḥ*

As if, due to curiosity, Kṛṣṇa asked one of the cowherd men, "What is this festival of Indra-yajña all about? I can see that you all are very excited and happy."

### Text 4

*tatra vṛddhatamas tv eko*
*gopo vākyaṁ uvāca ha*
*śrūyatāṁ tāta śakrasya yad*
*arthaṁ dhvaja ijyate*

The most experienced among the cowherd men replied, "My dear child, listen as I explain to You about the reason we devotedly worship Indra in Vraja."

### Text 5

*devānām īśvaraḥ śakro*
*meghānāṁ cāri-sūdana*
*tasya cāyaṁ mahaḥ kṛṣṇa*
*loka-nāthasya śāśvataḥ*

"O killer of the enemies! O Kṛṣṇa! Indra is the king of the demigods and the clouds are under his control. Actually, he is the protector of the entire world. This festival is held for his pleasure."

### Text 6

*tena sañcoditā meghās*
*tasya cāyudha-bhūṣitāḥ*
*tasyaivājñākarāḥ sasyaṁ*
*janayanti navāmbubhiḥ*

"Being ordered by Indra and adorned by his weapon, the rainbow, all the clouds shower rain that helps produce food grains."

### Text 7

*meghasya payaso dātā*
*puruhūtaḥ purandaraḥ*
*samprahṛṣṭaḥ sa bhagavān*
*prīṇayaty akhilaṁ jagat*

"Lord Indra is glorified with many names. He is the supplier of the clouds and water. When he is pleased, he satisfies the inhabitants of the earth."

**Text 8**

*tena sampāditaṁ sasyaṁ*
*vayam anye ca mānavāḥ*
*vartayāmopayuñjānās*
*tarpayāmaś ca devatāḥ*

"All living entities subsist upon food grains that are produced by the water supplied by Indra. He also assists the demigods in their performance of sacrifice in various ways."

**Text 9**

*deve varṣati loke 'smiṁs tataḥ*
*sasyaṁ pravardhate*
*pṛthivyāṁ tarpitāyāṁ tu*
*sāmṛtaṁ lakṣyate jagat*

"It is only because of the rain supplied by Indradeva that all kinds of food grains are produced in this world. It is only because of rain that the world looks so green, full of life, and satisfied."

**Text 10**

*kṣīravatyas tv imā gāvo*
*vatsavatyaś ca nirvṛtāḥ*
*tena saṁvardhitais tāta*
*tṛṇaiḥ puṣṭāḥ sapuṅgavāḥ*

"My dear son, all the cows, bulls and calves are maintained by the green grass that grows as a result of rainfall. Because of the rain, the cows becomes healthy and give an abundance of milk."

**Text 11**

*nāsasyā nātṛṇā bhūmir na*
*bubhukṣārdito janaḥ*
*dṛśyate yatra dṛśyante*
*vṛṣṭimanto balāhakāḥ*

"Wherever there is sufficient rain, there is no dearth of green grass and food grains. As a result of sufficient rainfall, people never suffer the pangs of poverty."

### Text 12

*dudoha savitur gā vai śakro*
*divyāḥ payasvinīḥ*
*tāḥ kṣaranti navaṁ kṣīraṁ*
*medhyaṁ meghaugha-dhāritam*

"Clouds are formed when the sun evaporates water from the ocean. Then, Indra directs the clouds to supply rain wherever there is a need, according to his will."

### Text 13

*vāyvīritaṁ tu megheṣu*
*karoti ninadaṁ mahat*
*javenāvartitaṁ caiva*
*garjatīti janā viduḥ*

"When clouds are forcefully pushed by a strong wind, it produces a roaring and rumbling noise so that people think that the clouds themselves are making that sound."

### Text 14

*tasya caivohyamānasya*
*vāyu-yukttair balāhakaiḥ*
*vajrāśani-samāḥ śabdāḥ*
*śrūyante naga-bhedinaḥ*

"A thunderbolt is a combination of a strong wind, clouds filled with water, and the roaring noise born of their hitting one another, which can even pierce a mountain."

### Text 15

*taj-jalaṁ vajra-niṣpeṣair*
*vimuñcati nabhogataiḥ*
*bahubhiḥ kāmagair meghaiḥ*
*śakro bhṛtyair iveśvaraḥ*

"Just as a king knows how to get work out of his servants, Indra, the king of the demigods, employs an unlimited number of clouds that wander freely in the sky, as well as the terrifying sound produced by lightning, to shower rain upon the earth."

**Texts 16-17**

*kvacid durdina-saṅkāśaiḥ*
*kvacic chinnābhra-sannibhaiḥ*
*kvacid bhinnāñjanākāraiḥ*
*kvacic chīkara-vaṣibhiḥ*

*maṇḍayatīva devendro viśvam*
*evaṁ nabho ghanaiḥ*
*kvacic chīkara-mukttābhaṁ*
*kurute gaganaṁ ghanaḥ*

"Sometimes, these clouds look fierce and are spread throughout the entire sky. Sometimes, they appear scattered here and there, sometimes they look as black as coal that was just taken from a mine, and sometimes they cause drizzling. In this way, with the help of different types of clouds, Indra keeps the sky nicely decorated. Sometimes, the sky becomes adorned with pearls that are tiny drops of water showered by the clouds."

**Text 18**

*evam etat payo dugdhaṁ*
*gobhiḥ sūryasya vāridaiḥ*
*parjanyaḥ sarva-bhūtānāṁ*
*bhavāya bhuvi varṣati*

"Indra causes the water of the earth to evaporate, with the help of sun rays, and form clouds. Then, for the maintenance of all living entities, he showers rain from the clouds that falls upon the surface of the earth."

**Text 19**

*yasmāt prāvṛḍ iyaṁ kṛṣṇa*
*śakrasya bhuvi bhāvinī*
*tasmāt prāvṛṣi rājānaḥ sarve*
*śakraṁ mudā yutāḥ*

*mahaiḥ sureśam arcanti*
*vayam anye ca mānavāḥ*

"O Kṛṣṇa, this is why the rainy season is considered to be the proper time for worshiping and pleasing Indradeva. Therefore, all the kings worship Indra by holding big festivals during the rainy season. We also follow this procedure."

Thus ends the translation of the fifteenth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER SIXTEENTH

# Kṛṣṇa Proposes the Worship of Govardhana Hill instead of an Indra sacrifice.

**Text 1**

*vaiśampāyana uvāca*
*gopa-vṛddhasya vacanaṁ*
*śrutvā śakra-parigrahe*
*prabhāvajño 'pi śakrasya*
*vākyaṁ dāmodaro 'bravīt*

Vaiśampāyana said: O Janamejaya, after Kṛṣṇa had been informed of the importance of Indra's sacrifice by the elderly cowherd men of Vraja, He replied to them, knowing very well the actual influence of Indra.

**Text 2**

*vayaṁ vanacarā gopāḥ*
*sadā godhana-jīvinaḥ*
*gāvo 'smad daivataṁ viddhi*
*girayaś ca vanāni ca*

"O respected one, we are cowherds by birth and we live in the forest. We earn our livelihood by taking care of the cows. Therefore, you should consider the cows, mountains, and forests are to be our worshipable protectors."

**Text 3**

*karṣukāṇāṁ kṛṣir vṛttiḥ*
*paṇyaṁ vipaṇi-jīvinām*
*gāvo 'smākaṁ parā vṛttir*
*etat traividyam ucyate*

"Agriculture is the means of livelihood for farmers. Trading is the means of livelihood for *vaiśyas,* and maintaining cows is the means of livelihood for people like us. This is the understanding that we have received from authoritative sources."

### Text 4

*vidyayā yo yayā yukttas*
*tasya sā daivataṁ param*
*saiva pūjyārcanīyā ca*
*saiva tasyopakāriṇī*

"According to one's natural propensities, one should be engaged in performing his occupational duties. This is the proper understanding, which is very beneficial for human society."

### Text 5

*yo 'nyasya phalamaśnānaḥ*
*karoty anyasya satkriyām*
*dvāv anarthau sa labhate*
*pretya ceha ca mānavaḥ*

"One who receives benefit from someone but then worships and serves someone else becomes a sharer of his miseries, both in this life and in the next."

### Text 6

*kṛṣyantā prathitā sīmā*
*sīmāntaṁ śrūyate vanam*
*vanāntā girayaḥ sarve te*
*cāsmākaṁ gatir dhruvā*

"The entire land of Vṛndāvana is full of agricultural fields. Beyond the agricultural land are forests, and beyond them is Govardhana Hill, which is certainly our shelter."

### Text 7

*śrūyante girayaś cāpi vane*
*'smin kāma-rūpiṇaḥ*
*praviśya tāstāstanavo*
*ramante sveṣu sānuṣu*

"It has been heard by us that the hills of the forest can assume various forms, according to their sweet will. Thus, they manifest various forms and then wander about on their peaks."

### Text 8

*bhūtvā kesariṇaḥ siṁhā*
*vyāghrāś ca nakhināṁ varāḥ*
*vanāni svāni rakṣanti*
*trāsayanto vanacchidaḥ*

"It is a mountain that takes the form of a lion or tiger, which are considered to be the kings of the jungle. In this way, the mountain protects itself and the surrounding area by frightening those who come to cut down the trees and thereby harm the forest."

### Text 9

*yadā caiṣāṁ vikurvanti*
*te vanālaya-jīvinaḥ*
*ghnanti tān eva durvṛttān*
*pauruṣād ena karmaṇā*

"When persons who earn their livelihood by taking advantage of the forest try to harm its predominating deity, that powerful lord will certainly kill such sinful people."

### Text 10

*mantra-yajña-parā viprāḥ*
*sītā-yajñāś ca karṣukāḥ*
*giri-yajñās tathā gopā ijyo*
*'smābhir girir vane*

"The *brāhmaṇas* remain engaged in chanting *mantras* and farmers engage in tilling the land and producing food grains. They worship the agricultural land and the plough, as well. The profession of the cowherds indicates that they should perform a Govardhana sacrifice. Therefore, we should arrange a sacrifice to please Govardhana Hill."

### Texts 11-12

*tan mahyaṁ rocate gopā*
*giri-yajñaḥ pravartatām*

*karma kṛtvā sukha-sthāne*
*pādapeṣv athavā girau*

*tatra hatvā paśūn medhyān*
*vitatyāyatane śubhe*
*sarva-ghoṣasya sandohaḥ*
*kriyatāṁ kiṁ vicāryate*

"O cowherd men, it is My desire that the worship of Govardhana Hill be introduced. We should select a suitable place, either under a tree or at the foot of the hill and, after cleaning it thoroughly, we should assemble, along with our cows, and worship Govardhana Hill. We can bring all the milk from our cowshed and use it to bathe Govardhana Hill. What do you think of this proposal?"

**Text 13**

*taṁ śarat-kusumāpīḍāḥ*
*parivārya pradakṣiṇam*
*gāvo girivaraṁ sarvās tato*
*yān tu punar vrajam*

"We should make all the cows, their heads decorated with the flowers of the autumn season, circumambulate the entire Govardhana Hill, keeping it on their right."

**Text 14**

*prāptā kileyaṁ hi gavāṁ*
*svādu-toya-tṛṇā guṇaiḥ*
*śarat pramuditā ramyā*
*gata-megha-jalāśayā*

"The very pleasant autumn season has already arrived, so that the water and green grass of Vṛndāvana are very tasty for the cows. Much of the time, there is hardly a hint of a cloud in the sky. Indeed, the atmosphere has become most pleasing."

**Text 15**

*priyakaiḥ puṣpitair gauraṁ*
*śyāma vāṇāsanaiḥ kvacit*

*kaṭhora-tṛṇam ābhāti*
*nirmayūrarutaṁ vanam*

"The forest of Vṛndāvana has a golden hue because of the presence of so many fully-blossomed *kadamba* flowers. Due to the countless bushes and small plants here and there, the forest sometimes appears dark. The grass is no longer tender because it has grown, and we no longer hear the crowing of peacocks."

**Text 16**

*vijalā vimalā vyomni*
*vibalākā vividyutaḥ*
*vivardhante jaladharā*
*vidantā iva kuñjarāḥ*

"The clouds in the sky are devoid of water, dirt, and lightening, and so they appear like elephants without tusks."

**Text 17**

*paṭunā megha-vātena*
*nava-toyānukarṣiṇā*
*parṇotkara-ghanāḥ sarve*
*prasādaṁ yānti pādapāḥ*

"During the rainy season, the forest looked very green and dense because of the heavy rainfall and strong wind. Now, the trees are beginning to lose their leaves, so that the forest looks thinner and bright."

**Text 18**

*sita-varṇāmbudoṣṇīṣaṁ*
*haṁsa-cāmara-vījitam*
*pūrṇa-candrāmalac chatraṁ*
*sābhiṣekam ivāmbaram*

"At present, the sky looks like a king with a crown on his head. The white clouds resembles his white turban. The swans are the white *cāmaras* with which the king is fanned. The full moon is the white umbrella over his head."

### Text 19

*haṁsaiḥ prahasitānīva*
*samutkṛṣṭāni sārasaiḥ*
*sarvāṇi tanutāṁ yānti*
*jalāni jala-dakṣaye*

"After the rainy season is over, the water in all kinds of reservoirs begins to decrease, as if the swans have taken away their luster and the cranes have condemned them."

### Text 20

*cakravāka-stana-taṭāḥ*
*pulina-śroṇi-maṇḍalāḥ*
*haṁsa-lakṣaṇa-hāsinyaḥ*
*patiṁ yānti samudragāḥ*

"The rivers that flow towards the ocean have a smile in the form of swans sporting in their water. The pair of *cakravāka* birds are the river's two breasts and the river's two banks are its hips."

### Text 21

*kumudotphullam udakaṁ*
*tārābhiś citram ambaram*
*samam abhyutsmayantīva*
*śarvarīṣv itaretaram*

"At night, innumerable lotus flowers bloom in the water of the lake. The entire sky becomes decorated with countless stars. It appears that they are competing with one another, saying, 'My beauty is superior to yours.' "

### Text 22

*matta-krauñcāvaghuṣṭeṣu*
*kalamāpakva-pāṇḍuṣu*
*nirviṣṭa-ramaṇīyeṣu*
*vaneṣu ramate manaḥ*

"The forest of Vṛndāvana, where numerous kinds of birds sweetly sing, like intoxicated persons; where the paddy fields increase the beauty of the forest, like fully-decorated beautiful girls; and where a pleasant atmosphere is always found, like in the house of a married couple who truly enjoy each other's association; awards great pleasure to the minds of everyone."

### Text 23

*puṣkariṇyas taḍāgāni*
*vāpyaś ca vikacotpalāḥ*
*kedārāḥ saritaś caiva*
*sarāṁsi ca śriyājvalan*

"The land of Vṛndāvana is adorned with many beautiful reservoirs of water—ponds, lakes, *kundas*, streams, and rivers."

### Text 24

*paṅkajāni ca tāmrāṇi*
*tathānyāni sitāny api*
*utpalāni ca nīlāni bhejire*
*vārijāṁ śriyam*

"In the water of those reservoirs, there are many red, white, yellow, and blue lotus flowers that increase the beauty of the entire area."

### Text 25

*madaṁ jahuḥ sitāpāṅgā*
*mandaṁ vavṛdhire ‘nilāḥ*
*abhavad vyabhram ākāśam*
*abhūc ca nibhṛto ‘rṇavaḥ*

"The intoxication of the peacocks has come to an end. The cool breezes do not blow as before. There are hardly any clouds in the sky and the ocean looks completely filled and grave."

### Text 26

*ṛtu-paryāya-śithilair vṛtta-*
*nṛtya-samujjhitaiḥ*
*mayūrāṅga-ruhair bhūmir*
*bahu-netreva lakṣyate*

"Because the rainy season is over and the peacocks have stopped dancing in ecstasy, their enthusiasm ended, the whole of Vṛndāvana appears to be full of eyes, peacock feathers being scattered here and there."

**Text 27**

*sva-paṅka-malinais tīraiḥ*
*kāśa-puṣpa-latākulaiḥ*
*haṁsa-sārasa-vinyāsair*
*yamunā bhāti śobhanā*

"The two banks of the Yamunā, which became dirty with mire, where many *kāśa* flowers have bloomed, where thickets of creepers and bushes are present, and where swans and cranes have made their residences, look beautiful."

**Text 28**

*kalamāpāka-ramyeṣu*
*kedāreṣu jaleṣu ca*
*sasyādā jalajādāś ca*
*mattā viruruvuḥ khagāḥ*

"The agricultural land appears wonderful with rice paddy, giving it a yellow hue. Many cranes and other birds have come there to eat the particles of grain. Some of the cranes are fighting amongst themselves over the fish in the lake."

**Text 29**

*siṣicuryāni jaladā*
*jalena jaladāgame*
*tāni sasyāni bālāni*
*kaṭhinatvaṁ gatāni vai*

"All the plants and creepers that grew tender leaves and twigs when there was abundant rainfall have now become hard and grown up."

**Text 30**

*tyaktvā meghamayaṁ vāsaḥ*
*śarad-guṇa-vidīpitaḥ*

*eṣa vai vimale vyomni*
*hṛṣṭo vasati candramāḥ*

"Now, the moon has relinquished his garments of clouds and has become celebrated due to the good qualities of the autumn season. He looks very joyful in the clear sky."

**Text 31**

*kṣīriṇyo dviguṇaṁ gāvaḥ*
*pramattā dviguṇaṁ vṛṣāḥ*
*vanānāṁ dviguṇā lakṣmīḥ*
*sasyair guṇavatī mahi*

"In autumn, the cows give double the quantity of milk and the bulls become doubly intoxicated. The beauty of the forest becomes double, and because of the arrival of the time for harvesting the crops, the earth looks unlimitedly more beautiful."

**Text 32**

*jyotīṁṣi dhana-muktāni*
*padmavanti jalāni ca*
*manāṁsi ca manuṣyāṇāṁ*
*prasādam upayānti vai*

"The stars and planets, which have become freed from the covering of clouds, appear most pleasing, like water overgrown with lotus flowers, or the clear mind of a devotee."

**Text 33**

*asṛjat savitā vyomni*
*nirmukto jaladair bhṛśam*
*śarat-prajvalitaṁ tejas*
*tīkṣṇa-raśmir viśoṣayan*

"Because there are no clouds in the sky, the sun in autumn appears much brighter, while spreading its brilliant rays. Indeed, the sun appears to suck the water from the earth, by means of its scorching rays."

### Text 34

*nīrājayitvā sainyāni*
*prayānti vijigīṣavaḥ*
*anyonya-rāṣṭrābhimukhāḥ*
*pārthivāḥ pṛthivīkṣitaḥ*

"The kings of the earth have ordered their servants to sharpen their weapons. They are getting ready to invade and defeat their enemies."

### Text 35

*bandhu-jīvābhitāmrāsu*
*baddha-paṅkavatīṣu ca*
*manas tiṣṭhati kāntāsu*
*citrāsu vana-rājiṣu*

"The mind is certainly attracted to the vision of rows of charming forests that are nicely decorated with many red *bandhujīva* flowers, and where the mud has completely dried up."

### Texts 36-37

*vaneṣu ca virājante pādapā*
*vana-śobhinaḥ*
*asanāḥ sapta-parṇāś ca*
*kovidārāś ca puṣpitāḥ*

*iṣusāhvā nikumbhāś ca*
*priyakāḥ svarṇakās tathā*
*sṛmarāḥ pecakāś caiva*
*ketakyaś ca samantataḥ*

Trees, such as the *asana, saptaparṇa, kovidāra, vāṇāsaṇa, nikumbha, priyaka,* and *svarṇaka* are now decorated with fully-blossomed flowers. There are many other trees, such as the *ketakī,* which have increased the beauty of the forests. Many kinds of deer and owls can be seen roaming in a joyful mood."

### Text 38

*vrajeṣu ca viśeṣeṇa*
*gargarodgāra-hāsiṣu*
*śarat-prakāśayoṣeva*
*goṣṭheṣv aṭati rūpiṇī*

"The autumn season appears like a young girl in the pasturing grounds of Vṛndāvana, where there are many containers of milk and yogurt lying here and there."

### Text 39

*nūnaṁ tridaśa-bhūyiṣṭhaṁ*
*megha-kāla-sukhoṣitam*
*patattriketanaṁ devaṁ*
*bodhayanti divaukasaḥ*

"The demigods must be cautiously trying to wake up the Supreme Lord, whose flag is marked with the emblem of Garuḍa, who rests during the months of the rainy season, and who is the best among the controllers."

### Texts 40-42

*śarady evaṁ susasyāyāṁ*
*prāptāyāṁ prāvṛṣaḥ kṣaye*
*nīla-candrārka-varṇaiś ca*
*racitaṁ bahubhir dvijaiḥ*

*phalaiḥ pravālaiś ca ghanam*
*indra-cāpa-ghanopamam*
*bhavanākāra-viṭapaṁ latā-*
*parama-maṇḍitam*

*viśāla-mūlāvanataṁ*
*pavanābhoga-maṇḍitam*
*arcayāmo giriṁ devaṁ gāś*
*caiva ca viśeṣataḥ*

"The arrival of autumn, which comes after the rainy season, can be gauged by looking at the new crops. The forest appears with a multitude of colors because it is the playground of blue birds, appearing like dark clouds; white birds, appearing like moonshine; and yellow birds, appearing like sunshine."

"Now, the forest appears thicker and more dense because the trees are full of flowers, fresh twigs, and fruit. Govardhana Hill, which looks beautiful, like an evening cloud accompanied by a rainbow; the trees of which look like tall buildings; which is nicely decorated with creepers and bushes; which extends for a long distance and which is served by a cool breeze; is certainly our worshipable Lord. Therefore, it is our foremost duty to worship Govardhana Hill, as well as the cows of Vraja."

### Texts 43-44

*sāvataṁsair viṣāṇaiś ca*
*barhāpīḍaiś ca daṁśitaiḥ*
*ghaṇṭābhiś ca pralambābhiḥ*
*puṣpaiḥ śāradikais tathā*

*śivāya gāvaḥ pūjayantāṁ*
*giri-yajñaḥ pravartyatām*
*pūjyatāṁ tridaśaiḥ śakro*
*girir asmābhir ijyatām*

"The horns of the cows should be decorated with gold, peacock feathers, and other ornaments. A necklace of bells should be placed around their necks. For the benefit of the inhabitants of Vraja, we should worship the cows with autumn flowers. We should immediately begin to perform Govardhana-pūja. Let the demigods worship Indra, and let us worship Girirāja Govardhana."

### Text 45

*kārayiṣyāmi go-yajñaṁ*
*balād api na saṁśayaḥ*
*yady asti mayi vaḥ prītir*
*yadi vā suhṛdo vayam*

*gāvo hi pūjyāḥ satataṁ*
*sarveṣāṁ nātra saṁśayaḥ*

"If you have any love and affection for Me, and if we are the well-wishers of one another, I compel you to worship the cows and Govardhana hill. There is no doubt that cows are always beneficial for human society, and thus worshipable for all classes of men."

**Text 46**

*yadi sāmnā bhavet prītir*
*bhavatāṁ vaibhavāya ca*
*etan mama vacas tathyaṁ*
*kriyatām avicāritam*

"If you are pleased by My instructions then kindly accept them without any hesitation and follow whatever I have indicated, for your own benefit."

Thus ends the translation of the sixteenth chapter of the *Viṣṇu Parva* of *Śrī Harvaṁsa.*

## CHAPTER SEVENTEEN

# The Cowherd Men Accept Kṛṣṇa's Proposal and Worship Govardhana Hill

**Text 1**

*vaiśampāyana uvāca-*
*dāmodara-vacaḥ śrutvā*
*hṛṣṭās te goṣu jīvinaḥ*
*tad-vāg amṛtam āsādya*
*praty ūcur aviśaṅkayā*

Vaiśampāyana said: O Janamejaya, when Kṛṣṇa, who is also known as Dāmodara, spoke in this way, the cowherd men, who earned their livelihood by trading cow products, joyfully consented and fearlessly spoke as follows.

**Text 2**

*tavaiṣā bāla mahatī*
*gopānāṁ hita-varddhinī*
*prīṇayaty eva naḥ sarvān*
*buddhir vṛddhikarī gavām*

"O child, Kṛṣṇa, Your advice, filled with logic and reasoning, is essential for the welfare of the cowherd men and cows. We are very happy to accept Your proposal."

**Text 3**

*tvaṁ gatis tvaṁ ratiś caiva*
*tvaṁ vettā tvaṁ parāyaṇam*
*bhayeṣv abhayadas tvaṁ nas*
*tvam eva suhṛdāṁ suhṛt*

"You are our goal of life, You are our happiness, You are our only shelter, and You know everything. When we are in danger, it is You who give us assurances. You are the true well-wisher of all of us."

### Text 4

*tvat-kṛte kṛṣṇa ghoṣo 'yaṁ*
*kṣemī mudita-gokulaḥ*
*kṛtsno vasati śāntārir*
*yathā svargaṁ gatas tathā*

"My dear Kṛṣṇa, it is because of You that Vṛndāvana is protected, the cows are very happy, our enemies have become silent, and all the inhabitants of Vraja are living so happily, as if they were in heaven."

### Text 5

*janma-prabhṛti karmaitad*
*devair asukaraṁ bhuvi*
*boddhavyāc cābhimānāc ca*
*vismitāni manāṁsi naḥ*

"Even the demigods are incapable of performing the wonderful activities that You have effortlessly performed as a small child, such as breaking the bullock cart and killing the witch, Putanā. By seeing these wonderful pastimes and by hearing your nectarean advice, we have become astonished."

### Text 6

*balena ca parārdhyena*
*yaśasā vikrameṇa ca*
*uttamas tvaṁ manuṣyeṣu*
*deveṣv iva purandaraḥ*

"You are the best among all human beings because of Your matchless strength, incomparable fame, and unlimited prowess. Your position is similar to that of Indra, the king of the demigods."

### Text 7

*pratāpena ca tīkṣṇena*
*dīptyā pūrṇatayāpi ca*
*uttamas tvaṁ ca martyeṣu*
*deveṣv iva divākaraḥ*

"With Your incomparable knowledge and influence, unrivaled effulgence, and perfect vision, You are the foremost personality, just as the sun is most prominent among the demigods."

**Text 8**

*kāntyā lakṣmyā prasādena*
*vadanena smitena ca*
*uttamas tvaṁ ca martyeṣu*
*deveṣv iva niśākaraḥ*

"Because of Your sublime complexion, opulence, compassion, attractive face, and enchanting smile, You are the best among all persons, just as the moon shines prominently among the demigods."

**Texts 9-10**

*balena vapuṣā caiva*
*bālyena caritena ca*
*syāt te śaktidharas tulyo*
*na tu kaścana mānuṣaḥ*

*yat tvayābhihitaṁ vākyaṁ*
*giri-yajñaṁ prati prabho*
*kas tal-laṅghayituṁ śakto*
*velām iva mahodadhiḥ*

"There is no powerful human being who can match your appearance and strength, childhood pastimes, and enchanting characteristics. O Lord, who can contradict whatever you have said regarding Govardhana-pujā? Can an ocean overtake its shore?"

**Text 11**

*sthitaḥ śakra-mahas tāta*
*śrīmān giri-mahas tv ayam*
*tvat-praṇīto 'dya gopānāṁ*
*gavāṁ hetoḥ pravartyatām*

"My dear child, from today onwards, we will stop the Indra sacrifice and instead, perform the Govardhana sacrifice, which you have introduced for the benefit of the cows and cowherd residents of Vraja."

### Texts 12-15

*bhājanāny upakalpyantāṁ*
*payasaḥ peśalāni ca*
*kumbhāś ca viniveśyantām*
*udapāneṣu śobhanāḥ*

*pūryantāṁ payasā nadyo*
*droṇyaś ca vipulāyatāḥ*
*bhakṣyaṁ bhojyaṁ ca peyaṁ*
*ca tat sarvam upanīyatām*

*bhājanāni ca māṁsasya*
*nyasyantām odanasya ca*
*tri-rātraṁ caiva sandohaḥ*
*sarva-ghoṣasya gṛhyatām*

*viśasyantāṁ ca paśavo*
*bhojyā ye mahiṣādayaḥ*
*pravartyatāṁ ca yajño 'yaṁ*
*sarva-gopa-susaṅkulaḥ*

"Let us prepare for the performance of Govardhana-pujā. Let us gather together many beautiful pots of milk and let us place rows of pitchers by the side of the well. Let us fill the newly-built canals and ponds with milk. Let us arrange for all kinds of food and drink. Let us fill this place with innumerable pots filled with fruit and food grains. Let us collect all the milk from Vraja that we obtained during the last three days. We should take very nice care of our domestic animals, the cows and buffaloes—feeding them sumptuously. In this way, let us begin to celebrate the festival of Govardhana-pujā, with the help of all the cowherd residents of Vraja."

### Texts 16-18

*ānanda-janano ghoṣo*
*mahān mudita-gokulaḥ*

*tūrya-praṇādaghoṣaiś ca*
*vṛṣabhāṇāṁ ca garjitaiḥ*

*hambhāravaiś ca vatsānāṁ*
*gopānāṁ harṣa-vardhanaḥ*
*dadhno hrado ghṛtāvartaḥ*
*payaḥ-kulyāsamākulaḥ*

*māṁsa-rāśiḥ prabhūtāḍhyaḥ*
*prakāśaudana-parvataḥ*
*samprāvartata yajño 'sya*
*girer gobhiḥ samākulaḥ*

*tuṣṭa-gopa-janākīrṇo*
*gopa-nāri-manoharaḥ*

Thereafter, all of Vraja became filled with jubilation. There were feelings of happiness within the minds of everyone. The residents of Vṛndāvana drowned in an ocean of joy. The combined sounds of musical instruments and the bellowing of the bulls and cows increased the pleasure of the cowherd men. The yogurt in large containers had a layer of thick cream. There were unlimited pots of milk. Baskets of fruit began to come from all directions. Many ingredients for performing the preliminary rituals were collected. Heaps of cooked rice became as tall as a mountain. In this way, the sacrifice of worshiping Govardhana Hill began. All the cowherd men were fully satisfied as they assembled together and began carrying out their respective duties. The presence of the cowherd women made the festival even more attractive.

### Text 19

*bhakṣyāṇāṁ rāśayas tatra*
*śataśaś copakalpitāḥ*
*gandha-mālyaiś ca vividhair*
*dhūpair uccāvacais tathā*

A huge amount of cooked food was collected. There was an abundance of sandalwood paste, flower garlands, and incense placed around the sacrificial arena.

**Text 20**

*athādhiśṛta-paryante*
*samprāpte yajña-saṁvidhau*
*yajñaṁ gires tathau saumye*
*cakrur gopā dvijaiḥ saha*

After the sacrificial fire was ignited, all the ingredients that were kept on large plates were offered into it. On an auspicious day, the *brāhmaṇas*, along with the cowherd men, began to perform this great sacrifice.

**Text 21**

*yajanānte tad annaṁ tu*
*tat payo dadhi cottamam*
*māṁsaṁ ca māyayā kṛṣṇo*
*girir bhūtvā samaśnute*

At the completion of the sacrifice of worshiping Govardhana Hill, Kṛṣṇa, by His own supreme potency, assumed the form of the predominating deity of Govardhana Hill and began to eat all the cooked food, yogurt, milk, and fruit.

**Text 22**

*tarpitāś cāpi viprāgryās*
*tuṣṭāḥ sampūrṇa-mānasāḥ*
*uttasthuḥ prīta-manasaḥ*
*svasti vācyaṁ yathā-sukham*

All the assembled *brāhmaṇas* were sufficiently satisfied by food, drink, and *dakṣiṇā*. They had no desire that was left unfulfilled. They blessed everyone and prayed for their well-being.

**Text 23**

*bhuktvā cāvabhṛthe kṛṣṇaḥ*
*payaḥ pītvā ca kāmataḥ*
*santṛpto 'smīti divyena*
*rūpeṇa prajahāsa vai*

When the time came for taking the ritualistic bath at the conclusion of the sacrifice, Kṛṣṇa, after eating all the food and drinking all the milk, said, "I am fully satisfied." Saying this, Kṛṣṇa, who had assumed the transcendental form of Govardhana Hill, began to laugh.

**Text 24**

*taṁ gopāḥ parvatākāraṁ*
*divya-srag anulepanam*
*giri-mūrdhni sthitaṁ dṛṣṭvā*
*kṛṣṇaṁ jagmuḥ pradhānataḥ*

When all the inhabitants of Vraja saw Kṛṣṇa, who was adorned with fragrant sandalwood paste and a beautiful flower garland, standing on the peak of Govardhana Hill, they took shelter of Him, considering Him to be their beloved Kṛṣṇa.

**Text 25**

*bhagavān api tenaiva*
*rūpeṇācchāditaḥ prabhuḥ*
*sahitaiḥ praṇato gopair*
*vavandātmānam ātmanā*

Most powerful Kṛṣṇa then offered His obeisances to Himeself, in the form of Govardhana Hill, along with all the assembled cowherd men and women.

**Text 26**

*tam ūcur vismitā gopā*
*devaṁ girivare sthitam*
*bhagavaṁs tvad-vaśe yuktā*
*dāsāḥ kiṁ kurma kiṅkarāḥ*

Thereafter, all the cowherd men who had gathered there spoke to the Supreme Lord, who was standing on top of Govardhana Hill: "O Supreme Lord, we take shelter of You because we are Your servants. Please tell us—how can we serve You?"

### Text 27

*sa uvāca tato gopān*
*giri-prabhavayā girā*
*padya-prabhṛti cejyo 'haṁ*
*goṣu yadyastu vo dayā*

Kṛṣṇa replied with a voice from Govardhana Hill: "If you have any respect for Me within your hearts then from today onwards, you should worship Me through the worship of the cows."

### Text 28

*ahaṁ vaḥ prathamo devaḥ*
*sarva-kāmakaraḥ śubhaḥ*
*mama prabhāvāc ca gavām*
*ayutāny eva bhokṣyatha*

"I am your worshipable Lord. I am the one who fulfills all your desires. I am your well-wisher. By My mercy, you will have ten thousand cows in your possession, so that you can amply enjoy their milk products."

### Text 29

*śivaś ca vo bhaviṣyāmi*
*mad-bhaktānāṁ vane vane*
*raṁsye ca saha yuṣmābhir*
*yathā divigatas tathā*

"I will always be helpful to all of you who display great devotion for Me. I will always happily remain in your association, just as I do in My transcendental abode."

### Text 30

*ye ceme prathitā gopā*
*nanda-gopa-purogamāḥ*
*eṣāṁ prītaḥ prayacchāmi*
*gopānāṁ vipulaṁ dhanam*

"Being pleased by your devotion, I will award an abundance of wealth to all the cowherd inhabitants of Vraja, headed by Nanda."

### Text 31

*paryāpnuvantu kṣipraṁ māṁ*
*gāvo vatsa-samākulāḥ*
*evaṁ mama parā prītir*
*bhaviṣyati na saṁśayaḥ*

"Now, arrange for all the cows and calves to circumambulate Me without delay. There is no doubt that by doing so, I will become very pleased."

### Text 32

*tato nīrājanārthaṁ hi*
*vṛndaśo gokulāni tam*
*parivavrur girivaraṁ*
*savṛṣāṇi samantataḥ*

Thereafter, as ordered by the Lord, numerous groups of cows and bulls were assembled near Govardhana Hill.

### Text 33

*tā gāvaḥ pradrutā hṛṣṭāḥ*
*āpīḍa-stabakāṅgadāḥ*
*sasrajāpīḍa-śṛṅgāgrāḥ*
*śataśo 'tha sahasraśaḥ*

The heads of all these cows were decorated with flowers and their legs were decorated with bunches of flowers. The tips of their horns were adorned with garlands of buds. In this way, hundreds of thousands of cows joyfully began to circumambulate Govardhana Hill.

### Texts 34-39

*anujagmuś ca gopālāḥ*
*kālayanto dhanāni ca*
*bhakticchedānuliptāṅgā*
*rakta-pīta-sitāmbarāḥ*

*mayūra-citrāṅgadino*
*bhujaiḥ praharaṇāvṛtaiḥ*

*mayūra-patra-vṛntānāṁ*
*keśa-bandhaiḥ suyojitaiḥ*

*babhrājur adhikaṁ gopāḥ*
*samavāye tadādbhute*
*anye vṛśān āruruhur*
*nṛtyanti sma pare mudā*

*gopālās tv apare gāś*
*ca jagṛhur vega-gāminaḥ*
*tasmin paryāya-nirvṛtte*
*gavāṁ nīrājanotsave*

*antardhānaṁ jagāmāśu*
*tena dehena so 'calaḥ*
*kṛṣṇo 'pi gopa-sahito*
*viveśa vrajam eva ha*

*giri-yajña-pravṛttena*
*tenāścaryeṇa vismitāḥ*
*gopāḥ sabāla-vṛddhā v*
*ai tuṣṭuvur madhusūdanam*

The cowherd men followed the cows from behind while loudly exclaiming their happiness. These cowherd men were decorated with colorful pulp and powder. They were dressed in red, yellow, and white garments. Their arms were adorned with armlets and decorated with peacock feathers. Each of them carried a stick in his hand. Their heads were decorated with peacock feathers. Because of all these ornaments, the cowherd inhabitants of Vraja looked most enchanting.

Some of the men rode on the backs of bulls while others were dancing in ecstasy. Some of the cowherd boys enjoyed catching the running cows and calves. When all the cows, calves, and cowherd men completed their circumambulation, the predominating Deity of Govardhana Hill disappeared from the mountain peak.

Thereafter, Kṛṣṇa returned to Vṛndāvana with all the cowherd inhabitants of Vraja. Being astonished by the wonderful performance of Govardhana-pujā, all the cowherd boys and elderly men of Vraja glorified Kṛṣṇa, the killer of the Madhu demon.

Thus ends the translation of the seventeenth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Indra Sends Devastating rainfall to Vṛndāvana Kṛṣṇa lifts Govardhana Hill

**Text 1**

*vaiśampāyana uvāca*
*mahe pratihate śakraḥ*
*sakrodhas tridaśeśvaraḥ*
*saṁvartakaṁ nāma gaṇaṁ*
*toyadānām athābravīt*

Vaiśampāyana said: O Janamejaya, when Indra understood that the sacrifice intended for his satisfaction had been stopped by Kṛṣṇa, he became very angry. He summoned his most powerful clouds, known as Saṁvartaka, and ordered them.

**Text 2**

*bho balāhaka-mātaṅgāḥ*
*śrūyatāṁ mama bhāṣitam*
*yadi vo mat-priyaṁ kāryaṁ*
*raja-bhakti-puraskṛtam*

"O powerful clouds, you are as intoxicated as mad elephants. If you are actually loyal to me, and if you wish to please me, then do as I say."

**Text 3**

*ete vṛndāvana-gatā*
*dāmodara-parāyaṇāḥ*
*nanda-gopādayo gopā*
*vidviṣanti mamotsavam*

"All the cowherd men of Vṛndāvana, headed by Nanda Mahārāja, have stopped worshiping me at the instigation of Kṛṣṇa because they consider Him to be their only support."

**Text 4**

*ājīvo yaḥ paras teṣāṁ*
*gopatvaṁ ca yataḥ smṛtam*

*tā gāvaḥ sapta-rātreṇa*
*pīḍyantāṁ varṣa-mārutaiḥ*

"Therefore, my order is that you destroy all the cows and calves of Vṛndāvana, whose products are the means of livelihood for the people there, headed by Nanda, by showering incessant rain for seven days."

**Text 5**

*airāvata-gataś cāhaṁ svayam*
*evāmbu dāruṇam*
*srakṣyāmi vṛṣṭiṁ vātaṁ ca*
*vajrāśani-samaprabham*

"I will personally go there, riding on the back of my carrier, Airāvata, and supervise this great natural disaster, accompanied by my thunderbolt, lightning, heavy rain, and strong winds."

**Text 6**

*bhavadbhiś caṇḍa-varṣeṇa*
*caratā mārutena ca*
*hatās tāḥ savrajā gāvas*
*tyakṣyanti bhuvi jīvitam*

"When you begin showering heavy rain, accompanied by hurricane winds, the cows and residents of Vraja will be put into such distress that they will be forced to give up their lives."

**Text 7**

*evam ājñāpayāmāsa sarvān*
*jaladharān prabhuḥ*
*pratyāhate vai kṛṣṇena*
*śāsane pāka-śāsanaḥ*

Being insulted because his worship had been curtailed, the greatly powerful Indra thus gave instructions to the host of clouds known as Saṁvartaka.

### Text 8

*tatas te jaladāḥ kṛṣṇā*
*ghora-nādā bhayāvahāḥ*
*ākāśaṁ chādayāmāsuḥ*
*sarvataḥ parvatopamāḥ*

Thereafter, formidable dark clouds that resembled mountains began to rumble as they covered the entire sky.

### Text 9

*vidyut-sampāta-jananāḥ*
*śakra-cāpa-vibhūṣitāḥ*
*timirāvṛtam ākāśaṁ*
*cakrus te jaladās tadā*

These powerful clouds were accompanied by a rainbow and lightning. By their presence, the atmosphere became very dark.

### Text 10

*gajā ivānya-saṁyuktāḥ*
*kecin makara-varcasaḥ*
*nāgā ivānye gagane*
*cerur jalada-puṅgavāḥ*

Some clouds appeared as if many elephants were walking, side by side. Some of them looked like huge crocodiles, and some of them looked like great serpents.

### Text 11

*te 'nyonyaṁ vapuṣā baddhā*
*nāga-yūthāyutopamāḥ*
*durdinaṁ vipulaṁ cakruś*
*chādayanto nabhas talam*

The entire atmosphere became frightening as thousands of dark clouds that looked like thousands of huge elephants, gathered in the sky.

### Text 12

*nṛ-hasta-nāga-hastābhyāṁ*
*veṇūnāṁ caiva sarvataḥ*
*dhārābhis tulya-rūpābhir*
*vavṛṣus te balāhakāḥ*

Thereafter, the clouds began to shower a devastating rain that resembled the hands of human beings, the trunks of elephants, or bamboo sticks.

### Text 13

*samudraṁ menire taṁ hi*
*kham ārūḍhaṁ nṛ-cakṣuṣaḥ*
*durvigāhyam aparyantam*
*agādhaṁ durdinaṁ mahat*

When the inhabitants of Vraja saw these unlimited and unfathomable clouds spreading across the sky, they considered the situation to be very grave, like the ocean.

### Text 14

*naivāpatan vai khagamā*
*dudrudhur mṛga-jātayaḥ*
*parvatābheṣu megheṣu khe*
*nandatsu samantataḥ*

Mountain-like clouds began to rumble in the four directions throughout the sky. Birds stop flying and the animals ran here and there due to fear.

### Text 15

*naṣṭa-sūryendu-sadṛśair*
*meghair nabhasi dāruṇaiḥ*
*ativṛṣṭena lokasya*
*virūpam abhavad vapuḥ*

By causing incessant rain, the formidable clouds that covered the entire sky, just as they do at the time of annihilation, dimmed the sunlight and moonlight and thus made the entire earth appear deformed.

### Text 16

*meghaughair niṣprabhākāram*
*adṛśya-graha-tārakam*
*candra-sūryāṁśu-rahitaṁ*
*khaṁ babhūvāti-niṣprabham*

Because of the presence of the dark clouds, there was no light visible in the sky. The planets and stars seemed to disappear. There was no trace of the sun or the moon. Indeed, the entire sky became filled with darkness.

### Text 17

*vāriṇā megha-muktena*
*mucyamānena cāsakṛt*
*ābabhau sarvatas tatra*
*bhūmis toyamayī yathā*

Gradually, the surface of the earth became filled with water as incessant rainfall from the clouds spread everywhere.

### Text 18

*vinedur barhiṇas tatra toka-*
*kalparutāḥ khagāḥ*
*vivṛddhiṁ nimnagā yātāḥ*
*plavagāḥ samplavaṁ gatāḥ*

The peacocks panicked, crowing loudly, all at a time. The other birds stopped chirping. The rivers overflowed their banks and the trees on the banks of the rivers were swept away by the strong current.

### Text 19

*garjitena ca meghānāṁ*
*parjanya-ninadena ca*
*tarjitānīva kampante*
*tṛṇāni tarubhiḥ saha*

Because of the thundering of the clouds, and the loud roaring of the rain, all the trees, creepers, and grass began to tremble.

### Text 20

*prāpto 'ntakālo lokānāṁ*
*vyaktam ekārṇavā mahī*
*iti gopagaṇā vākyaṁ*
*vyāharanti bhayārditāḥ*

Being greatly frightened by the heavy rain and strong wind, the cowherd men discussed among themselves: "Certainly the time of universal annihilation has arrived and the entire earth will become inundated."

### Text 21

*tenotpātāmbu-varṣeṇa*
*gāvo viprahatā bhṛśam*
*hambhāravaiḥ krandamānā na*
*celuḥ stambhitopamāḥ*

Because of this calamity inflicted upon Vṛndāvana by Indra, the cows were greatly affected. They bellowed pathetically while remaining stationary. It appeared as if they have turned into statues.

### Text 22

*niṣkampa-sakthi-caraṇā*
*niṣprayatna-khurānanāḥ*
*hṛṣṭa-romārdra-tanavaḥ*
*kṣāma-kukṣi-payodharāḥ*

Being unable to move their legs, they simply stood still. Their hooves and mouths also did not function. The hair on their soaked bodies stood on end. Their stomachs and milk bags shrunk considerably.

### Text 23

*kāścit prāṇān jahuḥ śrāntā*
*nipetuḥ kāścid āturāḥ*
*kāścit savatsāḥ patitā*
*gāvaḥ śīkaravejitāḥ*

Some of the cows gave up their lives, being unable to tolerate the fatigue caused by the calamity. Some of them fell to the ground unconscious, and some cows, along with their calves, tried to protect themselves from the forceful rain and wind.

**Text 24**

*kāścid ākramya kroḍena*
*vatsāṁs tiṣṭhanti mātaraḥ*
*vimukhāḥ śrānta-sakthyaś ca*
*nirāhārāḥ kṛśodarāḥ*

*peturārtā vepamānā gāvo*
*varṣa-parājitāḥ*

Some cows stood still, keeping their calves underneath their bodies. Many of them were separated from their offspring, many cows' legs lost all sensation, and all became hungry, being unable to receive food. Being totally devastated by the rain, all the cows were shivering.

**Text 25**

*vatsāś conmukhakā bālā*
*dāmodara-mukhāḥ sthitāḥ*
*trāhīti vadanair dīnaiḥ*
*kṛṣṇam ūcur ivārditāḥ*

The calves, with their tiny legs, raised their heads and fixed their eyes on Dāmodara. It appeared as if these afflicted calves were humbly addressing Kṛṣṇa, saying, "My dear Lord, please protect us."

**Text 26**

*gavāṁ tat kadanaṁ dṛṣṭvā*
*durdināgamajaṁ mahat*
*gopāṁś cāsanna-nidhanān*
*kṛṣṇaḥ kopaṁ samādadhe*

When Kṛṣṇa observed that the annihilation of the cows and the death of the cowherd residents of Vraja was imminent, He became extremely angry with Indra.

### Text 27

*sa cintayitvā saṁrabdho*
*dṛṣto yogo mayeti ca*
*ātmānam ātmanā vākyam*
*idam ūce priyaṁvadaḥ*

Kṛṣṇa considered the matter very carefully for some time. Coming to a conclusion, He said to Himself, 'I will perform a wonderful pastime to protect everyone from this devastating rainfall.'

### Text 28

*adyāham imam utpāṭya*
*sakānana-vanaṁ girim*
*kalpayeyaṁ gavāṁ sthānaṁ*
*varṣa-trāṇāya durdharam*

"Today, I will uproot Govardhana Hill, along with the surrounding forests, and lift it so that the cows and cowherd residents of Vraja can take shelter underneath".

### Text 29

*ayaṁ dhṛto mayā śailaḥ*
*pṛthvī-gṛha-nibhopamaḥ*
*trāsyate savrajā gā vai*
*mad-vaśyaś ca bhaviṣyati*

"When I lift Govardhana Hill it will act as an umbrella, covering the cows and inhabitants of Vraja. In this way, I will keep everything under My control."

### Text 30

*evaṁ sa cintayitvā tu kṛṣṇaḥ*
*satya-parākramaḥ*
*bāhvor balaṁ darśayiṣyan*
*samīpaṁ taṁ mahīdharam*

*dorbhyām utpāṭayāmāsa*
*kṛṣṇo girir ivāparaḥ*

After contemplating in this way, Kṛṣṇa, who is always fixed in the truth, extended His hands and, while displaying His immense prowess, carefully picked up Govardhana Hill. As He lifted Govardhana Hill, Kṛṣṇa appeared like a second hill.

**Text 31**

*sa dhṛtaḥ saṅgato maghair*
*giriḥ savyena pāṇinā*
*gṛhabhāvaṁ gatas tatra*
*gṛhākāreṇa varcasā*

Massive Govardhana Hill, which was effortlessly lifted by Kṛṣṇa with His left hand, appeared like an expansive palace in which everyone could happily reside.

**Text 32**

*bhūmer utpāṭyamānasya*
*tasya śailasya sānuṣu*
*śilāḥ praśithilāś celur*
*viniṣpetuś ca pādapāḥ*

While Kṛṣṇa was lifting Govardhana Hil, the stones and pebbles from the peak of the mountain began to fall and many trees were uprooted.

**Text 33**

*śikharair ghūrṇamānaiś ca*
*sīdamānaiś ca pādapaiḥ*
*vidhūtaiś cocchritaiḥ śṛṅgair*
*agamaḥ khagamo 'bhavat*

Govardhana Hill appeared like a gigantic bird in flight as the stones and uprooted trees fell to the ground, although it remained stationary on Kṛṣṇa's left hand.

**Text 34**

*calat prasravaṇaiḥ pārśvair*
*meghaughair ekatāṁ gataiḥ*

*bhidyamānāśmanicayaś*
*cacāla dharaṇī-dharaḥ*

It appeared as if the streams on Govardhana Hill had merged with the clouds. The hill shook as Kṛṣṇa lifted it and as a result, many stones fell.

**Text 35**

*na meghānāṁ pravṛṣṭānāṁ*
*na śailasyāśma-varṣiṇaḥ*
*vividus te janā rūpaṁ*
*vāyos tasya ca garjataḥ*

All the cowherd residents of Vraja took shelter underneath Govardhana Hill and were thus saved from the devastating rainfall. Being protected, they could not see the falling stones nor feel the raging wind.

**Text 36**

*maghaiḥ saśaila-saṁsthānair*
*nīlaiḥ prasravaṇārpitaiḥ*
*miśrīkṛta ivābhāti girir*
*uddāma-barhavān*

As the streams entered the dark clouds, Govardhana Hill appeared like a peacock with its wings spread.

**Text 37**

*āpluto 'yaṁ giriḥ pakṣair*
*iti vidyādharoragāḥ*
*gandharvāpsarasaś caiva*
*vāco muñcanti sarvaśaḥ*

This wonderful feat of Kṛṣṇa's became the subject for discussion by the Vidyādharas, Nāgas, Gandharvas and Apsarās. They said that the hill appeared as if it was about to take off and fly.

**Text 38**

*sahasta-tala-vinyasto*
*mukta-mūlaḥ kṣites talāt*

*rītīr nirvartayāmāsa*
*kāñcanāñjana-rājatīḥ*

The gigantic mountain was thus firmly held by Kṛṣṇa. Being uprooted and thus separated from the surface of the earth, the hill produced gold, silver, coal, and various minerals.

**Text 39**

*kānicic chithilānīva*
*sañcchinnārddhāni kānicit*
*girer megha-praviṣṭāni*
*tasya śṛṅgāṇi cābhavan*

Some portions of the mountain peak appeared to have been loosened. There were cracks visible in some parts of the mountain while other portions were covered by clouds.

**Text 40**

*giriṇā kampamānena*
*kampitānāṁ tu śākhinām*
*puṣpam uccāvacaṁ bhūmau*
*vyaśīryata samantataḥ*

As the mountain shook, the trees on top also began to shake, so that showers of flowers fell to the ground.

**Text 41**

*niḥsṛtāḥ pṛthu-mūrdhānaḥ*
*svastikārdha-vibhūṣitāḥ*
*dvi-jihva-patataḥ kruddhāḥ*
*khecarāḥ khe samantataḥ*

At that time, many poisonous snakes having huge bodies and possessing the power to fly in the sky came out from their holes in an angry mood. The bodies of some of these snakes bore marks of *svastikas.*

**Text 42**

*ārtiṁ jagmuḥ khagaganā*
*varṣeṇa ca bhayena ca*

*utpattyotpattya gaganāt*
*punaḥ petur avāṅ-mukhāḥ*

The birds were in a very pathetic condition. They flew up into the sky, again and again, and then fell to the ground, being tormented by the rain and strong wind.

**Text 43**

*resur ārositāḥ siṁhāḥ*
*sajalā iva toyadāḥ*
*gargarā iva mathyanto*
*neduḥ śārdūla-puṅgavāḥ*

The lions, being very angry, loudly roared, like clouds. Many tigers also growled, making a sound that resembled that of a grinding mortar.

**Text 44**

*viṣamaiś ca samībhūtaiḥ*
*samaiś cātyanta-durgamaiḥ*
*vyāvṛtta-dehaḥ sa girir*
*anya evopalakṣyate*

The uneven land became even, and flatlands became hilly. The appearance of the hill changed so much that it was difficult to recognize it as the same Govardhana Hill.

**Text 45**

*ativṛṣṭasya tair meghais*
*tasya rūpaṁ babhūva ha*
*stambhitasyeva rudreṇa*
*tripurasya vihāyasi*

Because of excessive rain, the condition of the hill resembled that of Tripura, when it was attacked by Lord Śiva.

**Text 46**

*bāhu-daṇḍena kṛṣṇasya*
*vidhṛtaṁ sumahat tadā*

*nīlābhra-paṭalac channaṁ*
    *tad-giricchatramābabhau*

Being lifted by Lord Kṛṣṇa and being surrounded by dark clouds, Govardhana Hill looked beautiful, like a giant umbrella.

**Text 47**

*svapnāyamāno jaladair*
    *nimīlita-guhā-mukhaḥ*
*bāhūpadhāne kṛṣṇasya*
    *prasupta iva khe giriḥ*

It appeared that Govardhana Hill was resting in the sky using Kṛṣṇa's left hand as a pillow. Its mouth in the form of caves remained closed by the clouds.

**Text 48**

*nirvihaṅga-rutair vṛkṣair*
    *nirmayūra-rutair vanaiḥ*
*nirālamba ivābhāti giriḥ*
    *sva-śikharair vṛtaḥ*

The birds sitting on the trees on top of Govardhana Hill stopped chirping. The peacocks no longer crowed. Thus, Govardhana Hill, surrounded by trees, forests, and peaks, appeared desolate.

**Text 49**

*paryastair ghūrṇamānaiś ca*
    *pracaladbhiś ca sānubhiḥ*
*sajvarāṇīva śailasya*
    *vanāni śikharāṇi ca*

The peaks of the hill began to crumble. As a result of this, the trees on the hill appeared to be greatly afflicted.

**Text 50**

*uttamāṅga-gatās ṭasya*
    *meghāḥ pavana-vāhanāḥ*
*tvaryamāṇā mahendreṇa*
    *toyaṁ mumucur akṣayam*

The Saṁvartaka clouds, under the order of Indra, the king of the demigods, continuously showered torrents of rain upon Vraja.

Text 51

*sa lambamānaḥ kṛṣṇasya*
*bhujāgre saghano giriḥ*
*cakrārūḍha ivābhāti*
*deśo nṛpati-pīḍitaḥ*

Govardhana Hill, being nicely situated on the hand of Lord Kṛṣṇa, looked like a kingdom tormented by its enemies and thus on the verge of annihilation.

**Text 52**

*sa megha-nicayas tasthau*
*giriṁ taṁ parivārya ha*
*puram puraskṛtya yathā*
*sphīto janapado mahān*

The hosts of clouds surrounding Govardhana Hill in the four directions appeared just like subjects of a kingdom residing in the four directions, keeping their opulent capital in the middle.

**Text 53**

*niveśya taṁ kare śailaṁ*
*tolayitvā ca sasmitam*
*provāca goptā gopānāṁ*
*prajāpatir iva sthitaḥ*

Kṛṣṇa, the protector and maintainer of the cowherd residents of Vraja, while balancing Govardhana Hill on the tip of His finger, smiled and spoke as follows.

**Text 54**

*etad devair asambhāvyaṁ*
*divyena vidhinā mayā*
*kṛtaṁ giri-gṛhaṁ gopā*
*nirvātaṁ śaraṇaṁ gavām*

"O cowherd men, by My divine potency, I have made Govardhana Hill a shelter for all of you. This feat would be impossible even for the demigods to perform. No rain or wind can enter now and so it is a fit shelter for the cows."

**Text 55**

*kṣipraṁ viśantu yūthāni*
*gavām iha hi śāntaye*
*nirvāteṣu ca deśeṣu*
*nivasantu yathā-sukham*

"Quickly bring all the cows here and let them rest underneath the hill. Here, they can live peacefully, without being disturbed by the rain or wind."

**Text 56**

*yathā-śreṣṭhaṁ yathā-yūthaṁ*
*yathā-sāraṁ yathā-sukham*
*vibhajyatām ayaṁ deśaḥ*
*kṛtaṁ varṣa-nivāraṇam*

"All of you, whether old or young, alone or in a group, with many possessions or nothing, come and take shelter under the hill. Rest assured that I will protect you from this onslaught of rain."

**Text 57**

*śailotpāṭana-bhūr eṣā*
*mahatī nirmitā mayā*
*pañca-krośa-pramāṇena*
*krośaika-vistaro mahān*

*trailokyam apy utsahate*
*rakṣituṁ kiṁ punar vrajam*

"By lifting Govardhana Hill, I have made a large area suitable for all of you to live comfortably. The length of this shelter is ten miles and the breadth is two miles. What to speak of residents of Vraja, this tract of land can protect the inhabitants of the three worlds."

### Text 58

*tataḥ kila-kilāśabdo gavāṁ*
*hambhāravaiḥ saha*
*gopānāṁ tumulo jajñe*
*megha-nādaś ca bāhyataḥ*

When the cowherd men and women heard Kṛṣṇa speak in this reassuring manner, they felt secure and happy. As they came underneath the hill, there was a huge commotion, augmented by the bellowing of the cows and the rumbling of the clouds.

### Text 59

*prāviśanta tato gāvo*
*gopair yūtha-prakalpitāḥ*
*tasya śailasya vipulaṁ*
*pradaraṁ gahvarodaram*

The cows were divided in groups by the cowherd men of Vraja and were placed in various caves within the vast tract of land.

### Text 60

*kṛṣṇo 'pi mule śailasya*
*śaila-stambha ivocchritaḥ*
*dadhāraikena hastena*
*śailaṁ priyam ivātithim*

Lord Kṛṣṇa remained stationary underneath massive Govardhana Hill, like a stone pillar. He held the hill as if it were His honored guest.

### Text 61

*tato vrajasya bhāṇḍāni*
*yuktāni śakaṭāni ca*
*viviśur varṣa-bhītās te tad*
*gṛhaṁ giri-nirmitam*

Thereafter, being very afraid of the devastating rainfall, the cowherd men brought their utensils, pitchers, bullock carts, and other household items under the hill.

### Text 62

*atidaivaṁ tu kṛṣṇasya dṛṣṭvā*
*tat karma vajrabhṛt*
*mithyā-pratijño jaladān*
*vārayāmāsa vai vibhuḥ*

When Indra, who carries a thunderbolt in his hand, saw this extraordinary feat of Lord Kṛṣṇa, who can perform activities that are inconceivable to the demigods, he immediately ordered the clouds to stop their showers. His intention of destroying Vraja was thus baffled.

### Text 63

*sapta-rātre tu nirvṛtte*
*dharaṇyāṁ vigatotsavaḥ*
*jagāma saṁvṛto meghair*
*vṛtrahā svargam uttamam*

After causing a devastating rainfall over Vraja for seven continuous days, Indra, who had killed the demon, Vṛtra, being surrounded by clouds, appeared disappointed and lusterless. In that way, he returned to his kingdom in heaven.

### Texts 64-65

*nivṛtte sapta-rātre tu*
*niṣprayatne śata-kratau*
*gatābhre vimale vyomni*
*divase dīpta-bhāskare*

*gāvas tenaiva mārgeṇa*
*parijagmur yathāgatam*
*svaṁ ca sthānaṁ tato ghoṣaḥ*
*pratyayāt punar eva saḥ*

After seven nights had thus passed and Indra's attack had become futile, the clouds disappeared, the sky once again became clear, and the sun rose brightly. The cows then returned to their cowsheds and the inhabitants of Vraja also returned to their respective residences.

### Text 66

*kṛṣṇo ‘pi taṁ giri-śreṣṭhaṁ*
*sva-sthāne sthāvarātmavān*
*prīto niveśayāmāsa śivāya*
*varado vibhūḥ*

Lord Śrī Kṛṣṇa, who had stood still for seven days, happily reinstated Govardhana Hill in its original position, from where He had lifted it for the benefit of the entire world.

Thus ends the translation of the eighteenth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Indra Offers Prayers to Kṛṣṇa and Performs the Abhiṣeka

### Text 1

*vaiśampāyana uvāca*
*dhṛtaṁ govarddhanaṁ*
*dṛṣṭvā paritrātaṁ ca gokulam*
*kṛṣṇasya darśanaṁ śakro*
*rocayāmāsa vismitaḥ*

Vaiśampāyana said: O Janamejaya, when Indra saw that Kṛṣṇa had protected Gokula by lifting Govardhana Hill, he became struck with wonder and developed a keen desire to see the Lord.

### Text 2

*sa nirjalāmbudākāraṁ*
*mattaṁ mada-jalokṣitam*
*āruhyairāvataṁ nāgam*
*ājagāma mahītalam*

Indra sat on the back of his carrier, Airāvata, whose complexion was white, like the cloud without water, and who was completely soaked with water, and arrived on earth.

### Text 3

*sa dadarśopaviṣṭaṁ vai*
*govarddhana-śilā-tale*
*kṛṣṇam akliṣṭa-karmāṇaṁ*
*puruhūtaḥ purandaraḥ*

Indra, who is addressed by many names, came and saw that Lord Kṛṣṇa, who is expert in performing wonderful pastimes, was sitting on a rock of Govardhana Hill.

### Text 4

*taṁ vīkṣya bālaṁ mahatā*
*tejasā dīptam avyayam*
*gopa-veṣa-dharaṁ viṣṇuṁ*
*prītiṁ lebhe purandaraḥ*

As Indra, the king of the demigods, looked at indestructible child Kṛṣṇa, who appeared very effulgent, who was dressed as a cowherd boy, and who is non-different from Lord Viṣṇu, he became very pleased.

### Text 5

*taṁ so 'mbuja-dala-śyāmaṁ*
*kṛṣṇaṁ śrīvatsa-lakṣaṇam*
*paryāpta-nayanaḥ śakraḥ*
*sarvair netrair udaikṣata*

Upon seeing Lord Syāmasundara, whose complexion resembled the color of the blue lotus and whose chest was adorned with the mark of Śrīvatsa, Indra considered his eyes to be successful. He looked at Kṛṣṇa to his eyes' full satisfaction.

### Text 6

*dṛṣṭvā cainaṁ śriyā juṣṭaṁ*
*martya-loke 'maropamam*
*sūpaviṣṭaṁ śilā-pṛṣṭhe*
*śakraḥ sa vrīḍito 'bhavat*

When Indra saw Kṛṣṇa, whose beauty surpassed the beauty of the demigods, even though He is present in this world of birth and death, sitting peacefully on the top of a rock, he felt exceedingly ashamed.

### Text 7

*tasyopaviṣṭasya mukhaṁ*
*pakṣābhyāṁ pakṣi-puṅgavaḥ*
*antarddhānaṁ gataś chāyāṁ*
*cakāroraga-bhojanaḥ*

Lord Hari was sitting in a very relaxed manner as Garuḍa, the king of birds who sustains his existence by eating snakes, fanned Him with his wings while remaining hidden from view.

**Text 8**

*taṁ vivikte vana-gataṁ*
*loka-vṛttānta-tatparam*
*upatasthe gajaṁ hitvā*
*kṛṣṇaṁ balaniṣūdanaḥ*

Powerful Indra got down from his carrier and slowly approached Lord Kṛṣṇa, who is expert in all kinds of dealings, in a solitary place.

**Text 9**

*sa samīpa-gatas tasya*
*divya-srag anulepanaḥ*
*rarāja deva-rājo vai*
*vajra-pūrṇakaraḥ prabhuḥ*

Indra, the king of the demigods, who possesses great influence, and who was decorated with a garland of forest flowers and sandalwood paste, looked very attractive in front of Kṛṣṇa. He had his weapon, the thunderbolt, in his hand.

**Text 10**

*kirīṭenārka-tulyena*
*vidyududyota-kāriṇā*
*kuṇḍalābhyāṁ sa divyābhyāṁ*
*satataṁ śobhitānanaḥ*

Indra was adorned with a crown that was effulgent, like lightening, and as bright as the sun. His ears were decorated with celestial earrings and his face appeared very enchanting.

**Text 11**

*pañca-stabaka-lambena*
*hāreṇorasi bhūṣitaḥ*

*sahasra-patra-kāntena*
*deha-bhūṣaṇa-kāriṇā*

*īkṣamāṇaḥ sahasreṇa*
*netrāṇāṁ kāma-rūpiṇām*

He wore a celestial garland that was made with five bunches of flowers. His beauty resembled that of a fully-blossomed lotus flower. Indra, whose entire body was nicely decorated, who can assume any form at will, and who has one thousand eyes, fixed his eyes on Kṛṣṇa.

**Text 12**

*tridaśājñāpanārthena*
*megha-nirghoṣa-kāriṇā*
*atha divyena madhuraṁ*
*vyājahāra svareṇa tam*

By nature, Indra was accustomed to issuing orders to the demigods. His voice is as grave as the sound of a cloud. He folded his hands and spoke to Lord Kṛṣṇa in a very sweet voice.

**Text 13**

*indra uvāca*
*kṛṣṇa kṛṣṇa mahā-bāho*
*jñātīnāṁ nandi-varddhana*
*ati-divyaṁ kṛtaṁ karma*
*tvayā prītimatā gavām*

Indra said: "O Kṛṣṇa! O Kṛṣṇa! O mighty armed one, You enhance the happiness of pious-minded people. Whatever you have done for the benefit of the cows is certainly glorious."

**Text 14**

*mayotsṛṣṭeṣu megheṣu*
*yugāntāvarta-kāriṣu*
*yat-tvayā rakṣitā gāvas*
*tenāsmi paritoṣitaḥ*

"I am very pleased with the way You have protected the cows and inhabitants of Vraja, even though I tried to inundate Gokula by showering devastating rain, through the agency of my clouds."

**Text 15**

*svāyambhuvena yogena*
*yaś cāyaṁ parvatottamaḥ*
*dhṛto veśmavadākāśe ko*
*hy etena na vismayet*

"With the help of Your mystic power, You effortlessly lifted Govardhana Hill. Who would not become astonished upon seeing such extraordinary acts of Yours?"

**Text 16**

*prati-ṣiddhe mama mahe*
*mayeyaṁ ruṣitena vai*
*ativṛṣṭiḥ kṛtā kṛṣṇa gavāṁ*
*vai sāpta-rātrikī*

"O Supreme Lord, Kṛṣṇa, when my traditional worship was stopped, I became very angry. To display my anger against the cows, I caused a devastating rainfall in Gokula for seven days and nights."

**Text 17**

*sā tvayā prati-ṣiddheyaṁ*
*megha-vṛṣṭir durāsadā*
*devaiḥ sadānava-gaṇair*
*durnivāryā mayi sthite*

"However, You easily frustrated my attempt. Even all the demigods and demons combined would not have been capable of stopping the heavy rainfall ordered by me."

**Text 18**

*aho me supriyaṁ kṛṣṇa*
*yat tvaṁ mānuṣa-dehavān*
*samagraṁ vaiṣṇavaṁ*
*tejo vinigūhasi roṣitaḥ*

"My dear Kṛṣṇa, what You have done is simply wonderful! I am extremely pleased to see how You have accepted a human-like form and yet are always ready to display your supreme prowess when required."

**Text 19**

*sādhitaṁ devatānāṁ hi manye*
*'haṁ kāryam avyayam*
*tvayi mānuṣyam āpanne*
*yukte caiva sva-tejasā*

"Although You have assumed a human-life form, You remain fully situated in Your transcendental position. I think that our mission, to annihilate the demons, will surely become successful."

**Text 20**

*setsyate sarva-kāryārtho*
*na kiñcit parihāsyate*
*devānāṁ yad bhavān netā*
*sarva-kārya-purogamaḥ*

"Because You are the leader of the demigods, we are confident that Your mission will be accomplished and all our desires fulfilled, so that the demons will no longer be able to disturb us."

**Text 21**

*ekas tvam asi devānāṁ*
*lokānāṁ ca sanātanaḥ*
*dvitīyaṁ nātra paśyāmi*
*yas teṣāṁ ca dhuraṁ vahet*

"O Supreme Lord, You alone are the eternal master and protector of the demigods and the planets of the universe. I cannot see anyone other than You who can give us all protection."

**Text 22**

*yathā hi puṅgavaḥ śreṣṭho*
*hy agre dhuri niyojyate*

*evaṁ tvam asi devānāṁ*
*magnānāṁ dvija-vāhanaḥ*

"Just as the best bulls are placed in front, You are always at the head of the demigods, to deliver them when they are merged into an ocean of distress. Garuḍa, the king of birds, assists You as Your carrier."

**Text 23**

*tvac-charīragataṁ kṛṣṇa*
*jagat-prakaraṇaṁ tv idam*
*brahmaṇā sādhu nirdiṣṭaṁ*
*dhātubhya iva kāñcanam*

"O Kṛṣṇa, the entire cosmic manifestation is within Your body. Brahmā has only a limited understanding of this truth. As gold is best among all metals, You are best of all gods."

**Text 24**

*svayaṁ svayambhūr bhagavān*
*buddhyātha vayasāpi vā*
*na tvānugantuṁ śaknoti*
*paṅgur druta-gatiṁ yathā*

"Even self-manifested Brahmā cannot properly understand You with his vast knowledge and exalted position. He is not at all comparable to You, just as a lame man has no hope of chasing a running man."

**Text 25**

*sthāṇubhyo himavāñ chreṣṭho*
*hradānāṁ varuṇālayaḥ*
*garutmān pakṣiṇāṁ śreṣṭho*
*devānāṁ ca bhavān varaḥ*

"Among all mountains, the Himālayas are considered the best. Among all reservoirs of water, the ocean is considered the best. Among all birds, Garuḍa is considered the best and among all the demigods, You are certainly the best."

**Text 26**

*apām adhastāl-loko vai*
*tasyopari mahī-dharāḥ*
*nāgānām upariṣṭād bhūḥ*
*pṛthivy upari mānuṣāḥ*

"There is water at the bottom of the universe and above the water, there is the earth, filled with great mountains. The earth, which is the sustainer of human society, is resting on a hood of Ananta Śeṣa."

**Text 27**

*manuṣya-lokād ūrdhva tu*
*khagānāṁ gatir ucyate*
*ākāśasyopari ravir dvāraṁ*
*svargasya bhānumān*

"Birds fly in outer space, above the surface of the earth. Above outer space is the planet of the sun-god, which is said to be the gateway to heaven."

**Text 28**

*deva-lokaḥ paras tasmād*
*vimāna-gamano mahān*
*yatrāhaṁ kṛṣṇa devānām*
*aindre vinihitaḥ pade*

"Above the sun are the divine planets of the demigods, which are difficult to approach. O Kṛṣṇa, I am the lord of the heavenly planets and the king of the demigods."

**Text 29**

*svargād ūrdhvaṁ brahma-loko*
*brahmarṣi-gaṇa-sevitaḥ*
*tatra somagatiś caiva*
*jyotiṣāṁ ca mahātmanām*

"Above the heavenly planets is Brahmaloka, which is served by the great sages. The moon, planets, and stars are allowed to move only within the area up to Brahmaloka."

### Text 30

*tasyopari gavāṁ lokaḥ*
*sādhyās taṁ pālayanti hi*
*sa hi sarva-gataḥ kṛṣṇa*
*mahākāśa-gato mahān*

"Above Brahmaloka is the transcendental abode called Goloka, where only the devotees of the Supreme Lord are allowed to enter. O Kṛṣṇa, that supreme planet is all-pervading and situated in the spiritual sky."

### Text 31

*uparyupari tatrāpi*
*gatis tava tapomayī.*
*yāṁ na vidmo vayaṁ sarve*
*pṛcchanto 'pi pitāmaham*

"You can travel anywhere You desire, by means of Your supreme potency. Even though we inquired from the grandsire, Brahmā, about the transcendental abode, we were unable to obtain a clear understanding from him."

### Text 32

*lokas tv adho duṣkṛtināṁ*
*nāga-lokas tu dāruṇaḥ*
*pṛthivī karma-śīlānāṁ*
*kṣetraṁ sarvasya karmaṇaḥ*

"Below the earth is a planet called Nāgaloka, where sinful living entities are born. Those who are active by nature are born in a family on the earth. This planet is the place for performing fruitive activities."

### Text 33

*kham asthirāṇāṁ viṣayo*
*vāyunā tulya-vṛttinām*
*gatiḥ śama-damāḍhyānāṁ*
*svargaḥ sukṛta-karmaṇām*

"Those who are very restless and whose minds are very flickering, take shelter of the sky, which is called *antarikṣa-loka.* Those who engage in pious activities while controlling the mind and senses can ascend to heaven."

### Text 34

*brāhme tapasi yuktānāṁ*
*brahma-lokaḥ parā gatiḥ*
*gavām eva tu goloko*
*durārohā hi sā gatiḥ*

"Those who engage themselves in performing severe austerities can attain the highest planet in the material world, which is known as Brahmaloka. Goloka is meant for cows and devotees of the Lord and as such, is rarely attained by others."

### Text 35

*sa tu lokas tvayā kṛṣṇa*
*sīdamānaḥ kṛtātmanā*
*dhṛto dhṛtimatā vīra*
*nighnatopadravān gavām*

"O almighty Kṛṣṇa, when the cows of Vraja were greatly oppressed by the devastating rainfall brought by me, You, while exhibiting sublime patience, effortlessly saved them from all distress."

### Text 36

*tad ahaṁ sam anuprāpto*
*gavāṁ vākyena coditaḥ*
*brahmaṇaś ca mahābhāga*
*gauravāt tava cāgataḥ*

"O greatly fortunate one, I have come here, being instructed by Brahmā and the celestial cows. I was compelled to come here because of the mercy You have displayed toward me."

### Text 37

*ahaṁ bhūta-patiḥ kṛṣṇa*
*deva-rājaḥ purandaraḥ*

*aditer garbha-paryāye*
*pūrvajas te purākṛtaḥ*

"O Kṛṣṇa, I am the same Indra, the king of the demigods and master of all living entities, who You have previously addressed as Your elder brother, after entering the womb of Aditi."

**Text 38**

*sva-tejas tejasā caiva yat*
*te darśitavān aham*
*deva-rūpeṇa tat sarvaṁ*
*kṣantum arhasi me vibho*

"My dear Lord, kindly forgive all my offenses, which were committed due to ignorance. Thinking You to be an ordinary boy, I tried to display my prowess before You, being influenced by false prestige."

**Text 39**

*evaṁ kṣānta-manāḥ kṛṣṇa*
*svena saumyena tejasā*
*brahmaṇaḥ śṛṇu me vākyaṁ*
*gavāṁ ca gaja-vikrama*

"O Kṛṣṇa, You are powerful like an elephant. Please forgive me by Your own good qualities and hear from me these words spoken by Brahmā and the celestial cows."

**Text 40**

*āha tvāṁ bhagavān brahmā*
*gāvaś cākāśagā divi*
*karmabhis toṣitā divyais*
*tava saṁrakṣaṇādibhiḥ*

"This is the message conveyed by Brahmā and the cows that wander about in the heavenly realm, residing in the planet known as Dyuloka.: 'We are very pleased by your transcendental pastimes of protecting the cows.' "

**Text 41**

*bhavatā rakṣitā gāvo*
*golokaś ca mahān ayam*
*yad vayaṁ puṅgavaiḥ sārddhaṁ*
*varddhāmaḥ prasavais tathā*

" 'The compassion you have exhibited by rescuing the cows certainly deserves praise. We cows, bulls, and calves are very pleased and satisfied.' "

**Text 42**

*karṣakān puṅgavair bāhyair*
*medhyena haviṣā surān*
*śriyaṁ śakṛt-pravṛttena*
*tarpayiṣyāma kāmadāḥ*

" 'Cows fulfill all the desires of human beings. Farmers utilize the service of the bulls by engaging them in pulling carts and tilling the land. The demigods are pleased when they are offered milk and ghee through the sacrificial fire. Lakṣmī is pleased when we supply an abundance of cow dung.' "

**Text 43**

*tad asmākaṁ gurus tvaṁ*
*hi prāṇadaś ca mahā-balaḥ*
*adya-prabhṛti no rājā tvam*
*indro vai bhava prabho*

" 'My Lord, You are immensely powerful. You are to be considered our spiritual master because you have delivered us from a great danger. Therefore, from today onwards, may You be known as Govinda, one who gives pleasure to the cows.' "

**Text 44**

*tasmāt tvaṁ kāñcanaiḥ*
*pūrṇair divyasya payaso ghaṭaiḥ*
*ebhir adyābhiṣiñcasva*
*mayā hastāvanāmitaiḥ*

(Indra continued:) "Please allow us to perform Your *abhiṣeka* with celestial water and milk that has been kept in the golden pitchers that we hold in our hands."

**Text 45**

*ahaṁ kilendro devānāṁ*
*tvaṁ gavāṁ indratāṁ gataḥ*
*govinda iti lokās tvāṁ*
*stoṣyanti bhuvi śāśvatam*

"I am the king of the demigods and You are the worshipable Deity of the cows. From today onwards, when Your devotees glorify You, they will address You as Govinda."

**Text 46**

*mamopari yathendras tvaṁ*
*sthāpito gobhir īṣvaraḥ*
*upendra iti kṛṣṇa tvāṁ*
*gāsyanti divi devatāḥ*

"O Kṛṣṇa, because the cows have established You, the supreme controller, as their leader, the demigods will sing Your glories in Dyuloka while addressing you as Upendra."

**Text 47**

*ye ceme vārṣikā māsāś*
*catvāro vihitā mama*
*eṣām arddhaṁ prayacchāmi*
*carat-kālaṁ tu paścimam*

"Let me donate to You the last two months of the rainy season, which are generally meant for my worship. These two months will be known as autumn."

**Text 48**

*adya-prabhṛti māsau dvau*
*jñāsyanti mama mānavāḥ*
*varṣārddhe ca dhvajo mahyaṁ*
*tataḥ pūjām avāpsyasi*

*mamāmbu-prabhavaṁ darpaṁ*
*tadā tyakṣyanti barhiṇaḥ*

From this time onward, people will worship me and ask for benedictions in the months of Śrāvana and Bhādra. When this period is over, people will place a flag as a mark of the completion of my worship. Then, Your worship will begin. During that time, peacocks will behave in a most pleasing manner."

**Text 49**

*alpa-vāco gata-madā ye*
*cānye megha-nādinaḥ*
*śāntiṁ sarve gamiṣyanti*
*mama kāla-vicāriṇaḥ*

"The peacocks will crow less and their mood of excitement will diminish. The other animals that are generally frightened by the thundering sounds of the clouds will remain quiet."

**Text 50**

*triśaṅkv agastya*
*caritāmāśāṁ ca pracariṣyati*
*sahastra-raśmir ādityas*
*tāpayan svena tejasā*

"During the rainy season, the sun-god supplies heat and light to the world with his thousands of rays while slowly moving towards the southern hemisphere, for the benefit of Triśaṅku and Agastya Muni."

**Texts 51-59**

*tataḥ śaradi yuktāyāṁ*
*mauna-kāmeṣu barhiṣu*
*yācamāne khage toyaṁ*
*vipluteṣu plaveṣu ca*

*haṁsa-sārasa-pūrṇeṣu*
*nadīnāṁ pulineṣu ca*

*matta-krauñca-praṇādeṣu*
*pramatta-bṛṣabheṣu ca*

*goṣu caiva prahṛṣṭāsu*
*kṣarantīṣu payo bahu*
*nivṛtteṣu ca megheṣu*
*niryātya jagato jalam*

*ākāśe śastra-saṅkāśe*
*haṁseṣu ca caratsu ca*
*jāta-padmeṣu toyeṣu*
*vāpīṣu ca sarassu ca*

*taḍāgeṣu ca kānteṣu*
*toyeṣu vimaleṣu ca*
*kalamāvanatāgrāsu*
*kṛṣṇa-kedāra-paṅktiṣu*

*madhyasthaṁ salilārambhaṁ*
*kurvantīṣu nadīṣu ca*
*susasyāyāṁ ca sīmāyāṁ*
*manoharyāṁ muner api*

*pṛthivyāṁ pṛthu-rāṣṭrāyāṁ*
*ramyāyāṁ varṣa-saṅkṣaye*
*śrīmatsu paṅkti-mārgeṣu*
*phalavatsu tṛṇeṣu ca*

*ikṣumatsu ca deśeṣu*
*pravṛtteṣu makheṣu ca*
*tataḥ pravartsyate puṇyā*
*śarat suptotthite tvayi*

*loke 'smin kṛṣṇa nikhile*
*yathaiva tridive tathā*
*narās tvāṁ caiva māṁ*
*caiva dhvajākārāsu yaṣṭiṣu*

*mahendraṁ cāpy upendraṁ*
*ca mahayanti mahitale*

"O Supreme Lord, Kṛṣṇa! Thereafter, when autumn arrives, peacocks will remain silent, parrots will long for water, there will be no boats sailing on the river, the banks of the rivers will be filled with meandering ducks and cranes, intoxicated *krauncha* birds will constantly chirp, bulls will wander about freely, cows will happily give an abundance of milk, after showering rain, the clouds will disappear, the sky will become as bright as the sharp edge of a weapon, swans will move about, here and there, lotus flowers will sprout within the water of the lakes and ponds, whose beauty will thus be enhanced, the water of the ponds and lakes will become crystal clear, the paddy fields will look beautiful when the time for harvesting has arrived, the agricultural land of Vraja will be filled with crops, and the forest of Vṛndāvana will be so enchanting that it will attract the minds of great sages."

"After the rainy season is over, the earth will look very pleasant, the forest pathways will appear beautiful, the grass, creepers and medicinal herbs will grow abundantly, there will be fields full of sugar cane, people will begin the performance of various kinds of sacrifices, and when You wake up from Your sleep, it will be the time for the auspicious autumn season to commence."

"My dear Kṛṣṇa, at the arrival of autumn, like they do in the heavenly planets, the people of this world will erect nice flags and worship me, Mahendra, and You, Upendra."

### Text 60

*ye cāvayoḥ sthire vṛtte*
    *mahendropendra-sañjñite*
*mānavāḥ praṇamiṣyanti*
    *teṣāṁ nāsty anayāgamaḥ*

"Those who celebrate this eternal festival of worshiping You and me, and offer their obeisances to us, will never have to face difficulty."

### Text 61

*tataḥ śakras tu tān gṛhya*
    *ghaṭān divya-payodharān*

*abhiṣekeṇa govindaṁ*
*yojayāmāsa yogavit*

Thereafter, Indra, who is expert in the science of devotional service, picked up the golden pitchers filled with the water of the Mandākini and performed the *abhiṣeka* of Kṛṣṇa by establishing Him as Govinda, the protector of the cows.

**Text 62**

*dṛṣṭvā tam abhiṣiktaṁ tu*
*gāvas tāḥ saha yūthapaiḥ*
*stanaiḥ prasrava-yuktaiś*
*ca siṣicuḥ kṛṣṇam avyayam*

After Indra performed the *abhiṣeka* with celestial water, the divine Surabhi cows performed the *abhiṣeka* of Kṛṣṇa by offering an abundance of milk from their milk bags.

**Text 63**

*meghāś ca divi yuktābhiḥ*
*sāmṛtābhiḥ samantataḥ*
*siṣicus toya-dhārābhir*
*abhiṣicya tam avyayam*

Following this, the clouds bathed Kṛṣṇa, the indestructible supreme controller, with a nectarean flow of water from all the directions of the sky.

**Text 64**

*vanaspatīnāṁ sarveṣāṁ*
*susrāvendu-nibhaṁ payaḥ*
*vavarṣuḥ puṣpa-varṣaṁ*
*ca nedus tūryāṇi cāmbare*

Milk came from the branches of the trees and plants, as if they were bathing Kṛṣṇa. The demigods showered flowers upon Kṛṣṇa from the sky. Musical instruments could be heard in the heavenly planets.

### Text 65

*astuvan munayaḥ sarve*
*vāgbhir mantra-parāyaṇāḥ*
*ekārṇave viviktaṁ ca*
*dadhāra vasudhā vapuḥ*

Thereafter, many great sages, who were conversant with the chanting of *mantras,* offered suitable prayers to Kṛṣṇa. The earth assumed the form that she manifested after emerging from the Ekārṇava ocean.

### Text 66

*prasādaṁ sāgarā jagmur*
*vavur vātā jagaddhitāḥ*
*mārgastho 'pi babhau bhānuś*
*candro nakṣatra-saṁyutaḥ*

The water of the oceans became clear. The air began to blow gently, giving relief to all living entities. The sun-god moved in his orbit, supplying heat and light. The moon and stars appeared in the sky in a most pleasing manner.

### Text 67

*ītayaḥ praśamaṁ jagmur*
*nirvaira-racanā nṛpāḥ*
*pravāla-patra-śabalāḥ*
*puṣpavantaśra pādapāḥ*

There was no natural disturbances. Kings gave up their enmity. Trees became filled with flowers, fresh twigs, and green leaves, thereby appearing very beautiful.

### Text 68

*madaṁ prasusruvur nāgā*
*yātāstoṣaṁ vane mṛgāḥ*
*alaṅkṛtā gātra-ruhair*
*dhātubhir bhānti parvatāḥ*

Elephants became intoxicated. Animals, such as the deer, appeared satisfied within the forest. The mountains, along with their trees and various minerals, appeared delighted.

### Text 69

*devalokopamo lokas*
*tṛpto 'mṛta-rasair iva*
*āsīt kṛṣṇābhiṣeko hi*
*divya-svarga-rasokṣitaḥ*

The entire world appeared pleasant and joyful, like a planet of the demigods. It seemed as if the entire earth had become inundated with nectar. In this way, after the bathing by divine water and milk, the *abhiṣeka* ceremony of Lord Kṛṣṇa was completed.

### Text 70

*abhiṣiktaṁ tu taṁ gobhiḥ*
*śakro govindam avyayam*
*divya-mālyāmbaradharaṁ*
*deva-devo 'bravīd idam*

Lord Kṛṣṇa was bathed by Surabhi cows, a transcendental garland was then placed around His neck, and He was dressed in a most opulent fashion. Thereafter, Indra, the master of the demigods, spoke to indestructible Lord Govinda, as follows.

### Text 71

*eṣa te prathamaḥ kṛṣṇa*
*niyogo goṣu yaḥ kṛtaḥ*
*śrūyatām aparaṁ kṛṣṇa*
*mamāgamana-kāraṇam*

"O Kṛṣṇa, I have explained to You the first reason for my coming here, by which the desire of the cows was fulfilled. Now, kindly hear the second reason for my coming here."

### Text 72

*kṣipraṁ prasādhyatāṁ kaṁsaḥ*
*keśī ca turagādhamaḥ*
*ariṣṭaś ca mad āviṣṭo raja-*
*rājyaṁ tataḥ kuru*

"My humble appeal to You is that You kill the demons, Kaṁsa and Keśī, as soon as possible. Send the intoxicated Ariṣṭāsura to the abode of Yamarāja. Thereafter, You should bring all the kings of the earth under Your control."

**Text 73**

*pitṛṣvasari jātas te*
*mamāṁśo 'ham iva sthitaḥ*
*sa te rakṣyaś ca manyaś*
*ca sakhye ca viniyujyatām*

"My plenary portion has been born from the womb of Your paternal aunt, Kuntī. I request You to protect him, love him, and make him Your friend."

**Text 74**

*tvayā hy anugṛhītaḥ sa*
*tava vṛttānuvartakaḥ*
*tvad vaśe vartamānaś ca*
*prāpsyate vipulaṁ yaśaḥ*

"Being favored by You, he will faithfully follow Your instructions and become a celebrated friend in this world, while remaining under Your care and guidance."

**Text 75**

*bhāratasya ca vaṁśasya sa*
*variṣṭho dhanurdharaḥ*
*bhaviṣyaty anurūpaś ca*
*tvad ṛte na ca raṁsyate*

"He will be renowned as the greatest archer of the Bharata dynasty. He will always follow Your instructions and he will never be happy anywhere without You."

**Text 76**

*bhārataṁ tvayi cāyattaṁ*
*tasmiṁś ca puruṣottame*

*ubhābhyām api saṁyoge*
*yāsyanti nidhanaṁ nṛpāḥ*

"The battle of the *Mahābhārata* will be centered around You and the son of Kuntī. By the combined effort of You and Arjuna, all the sinful kings will be eliminated."

**Text 77**

*pratijñātaṁ mayā kṛṣṇa*
*ṛṣi-madhye sureṣu ca*
*mayā putro 'rjuno nāma*
*sṛṣṭaḥ kuntyāṁ kulodvahaḥ*

"O Kṛṣṇa, I have already revealed this to the sages and demigods—that the glorious son who will be born from the womb of Kuntī will be known as Arjuna."

**Text 78**

*so 'strāṇāṁ pāratattvajñaḥ*
*śreṣṭhaś cāpa-vikarṣaṇe*
*taṁ pravekṣyanti vai sarve*
*rājānaḥ śastra-yodhinaḥ*

"He will become very expert in the art of releasing weapons. He will become the foremost of archers. No enemy king will be able to defeat him in battle. Rather, they themselves will be vanquished."

**Text 79**

*akṣauhiṇīs tu śūrāṇāṁ*
*rājñāṁ saṅgrāma-śālinām*
*sa ekaḥ kṣatra-dharmeṇa*
*yojayiṣyati mṛtyunā*

"He will alone fight with many valiant kings and their vast armies and, according to the principles of *kṣatriya-dharma,* he will effortlessly defeat them, sending them to the abode of death."

**Text 80**

*tasyāstra-caritaṁ mārgaṁ*
*dhanuṣo lāghaven ca*

*nānuyāsyanti rājāno devā*
*vā tvāṁ vinā prabho*

"O my Lord, other than You, no demigod or earthly king will be able to conquer Arjuna in battle. No one will be able to match his expertise with the bow.

### Text 81

*sa te bandhuḥ sahāyaś ca*
*saṅgrāmeṣu bhaviṣyati*
*tasya yogo vidhātavyas*
*tvayā govinda mat-kṛte*

"O Govinda, Arjuna will always remain Your true friend and companion, even when he is not on the battlefield. For the benefit of Arjuna, as well as all people of the world, You should instruct him in the science of spiritual understanding."

### Text 82

*draṣṭavyaś ca yathāhaṁ vai*
*tvayā manyaś ca nityaśaḥ*
*jñātā tvam eva lokānām*
*arjunasya ca nityaśaḥ*

"You should treat Arjuna in the same affectionate way that You have treated me. Please take care of him in all respects. Because You know everything that is happening within the three worlds, please protect Arjuna at all times."

### Text 83

*tvayā ca nityaṁ saṁrakṣya*
*āhaveṣu mahatsu saḥ*
*rakṣitasya tvayā tasya na*
*mṛtyuḥ prabhaviṣyati*

"Even after a great battle, You should protect him in all respects. If he is protected by You then the influence of death will certainly not act on him."

**Text 84**

*arjunaṁ viddhi māṁ kṛṣṇa*
*māṁ caivātmānam ātmanā*
*ātmā te 'haṁ yathā śaśvat*
*tathaiva tava so 'rjunaḥ*

"O Kṛṣṇa, please consider Arjuna as my second self and consider me as Your obedient servant. As I am always a soul surrendered to You, treat Arjuna as a soul surrendered unto You."

**Text 85**

*tvayā lokān imāñ jitvā*
*baler hastāt tribhiḥ kramaiḥ*
*devatānāṁ kṛto rājā purā*
*jyeṣṭha-kramād aham*

"In ancient times, You took everything from Bali Mahārāja by Your three steps. After securing the rule of the kingdom from him, You handed it over to me. You did this because You treat me as Your elder brother. In this way, I regained my post as the king of the demigods."

**Text 86**

*tvāṁ ca satyamayaṁ jñātvā*
*satyeṣṭaṁ satya-vikramam*
*satyenopetya devā vai*
*yojayanti ripu-kṣaye*

"You are always fixed in the truth. You are worshiped by the sacrifice of truthfulness and You always protect the existence of truth. Knowing this, the demigods always take shelter of You and beg for Your favor, so that they can destroy their enemies."

**Text 87**

*so 'rjuno nāma me putraḥ*
*pitus te bhaginī-sutaḥ*
*iha sauhārdamāyātu*
*bhūtvā sahacaras tava*

"My famous son, Arjuna, will be the son of Your father's sister. He will become Your constant companion and will have intense affection for You."

**Text 88**

*tasya te yudhyataḥ kṛṣṇa*
*sva-sthāne 'pi gṛhe 'pi vā*
*voḍhavyā puṅgaveneva*
*dhūḥ sadā raṇa-mūrdhani*

"My dear Kṛṣṇa, whether he is fighting on the battle field, sitting at home, or engaged in some kind of activity, You should always protect Arjuna, like a strong bull, especially when he is engaged in combat with his enemies."

**Text 89**

*kaṁse vinihate kṛṣṇa*
*tvayā bhāvyartha-darśinā*
*abhitas tan mahad yuddhaṁ*
*bhaviṣyati mahī-kṣitām*

"O Kṛṣṇa, You know everything that is going to happen in the future. After you kill Kaṁsa, all the kings of the earth will come together and engage in a great war that will be discussed in the great literature, *Mahābhārata.*"

**Text 90**

*tatra teṣāṁ nṛ-vīrāṇām*
*atimānuṣa-karmaṇām*
*vijayasyārjuno bhoktā yaśasā*
*tvaṁ ca yokṣyase*

"In that battle, Arjuna will defeat all the powerful kings and warriors who are certainly very heroic, so that he will enjoy the happiness of victory and achieve unending fame."

**Text 91**

*etan-me kṛṣṇa kārtsnyena*
*kartum arhasi bhāṣitam*

*yady ahaṁ te surāś caiva*
*satyaṁ ca priyam acyuta*

"O Kṛṣṇa, You never fall down from Your glorious position. It is my request that You carry out everything as I have indicated, if I and the demigods are at all dear to You. This is my appeal."

**Text 92**

*śakrasya vacanaṁ śrutvā*
*kṛṣṇo govindatāṁ gataḥ*
*prītena manasā yuktaḥ*
*prati-vākyaṁ jagāda ha*

After hearing Indra's prayers, Kṛṣṇa, who had received the name, Govinda, became very pleased and replied to him as follows.

**Text 93**

*prīto 'smi darśanād deva*
*tava śakra śacīpate*
*yat tvayābhihitaṁ cedaṁ*
*na kiñcit parihāsyate*

"O demigod! O Śakra! O beloved lord of Śacī! I am very pleased by your attitude of submission. Whatever you have requested will be carried out. Of this there is no doubt."

**Text 94**

*jānāmi bhavato bhāvaṁ*
*jānāmy arjuna-sambhavam*
*jāne pitṛṣvasāraṁ ca pāṇḍor*
*dattāṁ mahātmanaḥ*

"I am well aware of your intentions and I know about the birth of Arjuna, the son of My paternal aunt, Kunti, who was given in marriage to the exalted personality, Pāṇḍu."

**Text 95**

*yudhiṣṭhiraṁ ca jānāmi*
*kumāraṁ dharma-nirmitam*

*bhīmasenaṁ ca jānāmi*
*vāyoḥ santānajaṁ sutam*

"I am also very inclined toward Yudhiṣṭira, who was begotten by Dharmrāja in the womb of Kunti, as well as Bhīmsena, who was begotten within her womb by Vāyu."

**Text 96**

*aśvibhyāṁ sādhu jānāmi*
*sṛṣṭaṁ putra-dvayaṁ śubham*
*nakulaṁ sahadevaṁ ca*
*mādrī-kukṣi-gatāv ubhau*

"I am also very familiar with the two brothers, Nakula and Sahadeva, who are reservoirs of good qualities and who were begotten by the twin Aśvini-kumāras within the womb of Mādrī."

**Text 97**

*kānīnaṁ cāpi jānāmi*
*savituḥ prathamaṁ sutam*
*pitṛṣvasari karṇaṁ vai*
*prasūtaṁ sūtatāṁ gatam*

"I am also know about Karṇa, who was begotten by Sūrya within the womb of Kuntī before her marriage. After his birth, Karṇa was raised in a *sūta* family."

**Text 98**

*dhārtarāṣṭrāś ca me sarve*
*viditā yuddha-kāṅkṣiṇaḥ*
*pāṇḍor uparamaṁ caiva*
*śāpāśani-nipātajam*

"I am also well aware of the sons of Dhṛtarāstra, who are very eager to engage in battle. I was informed of the death of King Pāṇḍu as a result of a curse."

**Text 99**

*tad gaccha tridivaṁ śakra*
*sukhāya tridivaukasām*

*nārjunasya ripuḥ kaścin*
*mamāgre prabhaviṣyati*

"O king of the demigods, Indra, you may now return to heaven, for the satisfaction of the demigods. As long as I remain present in this world, no one will be able to harm Arjuna."

### Text 100

*arjunārthe ca tān sarvān*
*pāṇḍavānakṣatān yudhi*
*kuntyā niryātayiṣyāmi*
*nivṛtte bhārate mṛdhe*

"Because of Arjuna, I will return to Kuntī all of the Pāṇḍavas, healthy and unharmed, after the completion of the battle of the *Mahābhārata.*"

### Text 101

*yac ca vakṣyati māṁ śakra*
*tanūjas tava so 'rjunaḥ*
*bhṛtyavat tat kariṣyāmi*
*tava snehena yantritaḥ*

"O king of the demigods, whatever your son, Arjuna, may ask of Me, I will certainly do it as a true well-wisher because of My strong affection for him."

### Text 102

*satya-sandhasya tac-chrutvā*
*priyaṁ prītasya bhāṣitam*
*kṛṣṇasya sākṣāt tridivaṁ*
*jagāma tridaśeśvaraḥ*

When Kṛṣṇa, who is always determined to protect the truth, finished speaking to Indra, the lord of the demigods, he returned to his abode in Svargaloka.

Thus ends the translation of the nineteenth chapter of the Viṣṇu Purāṇa of *Śrī Harivaṁśa.*

# Conversation Between the Cowherd Men and Kṛṣṇa

**Text 1**

*vaiśampāyana uvāca*
*gate śakre tataḥ kṛṣṇaḥ*
*pūjyamāno vrajālayaiḥ*
*govardhana-dharaḥ śrīmān*
*viveśa vrajam eva ha*

Vaiśampāyana said: O Janamejaya, after Indra, the king of the demigods, had departed for his own abode, Kṛṣṇa, the lifter of Govardhana Hill, entered Vṛndāvana while being glorified by the residents of Vraja.

**Texts 2-3**

*tasya vṛddhābhinandanti*
*jñātayaś ca sahoṣitāḥ*
*dhanyāḥ smo 'nugṛhītāḥ smas*
*tvad-vṛttena nayena ca*

*gāvo varṣa-bhayāt tīrṇā*
*vayaṁ tīrṇā mahā-bhayāt*
*tava prasādād govinda*
*deva-tulya-parākrama*

All the elderly cowherd men congratulated Kṛṣṇa, saying, "O Govinda, You are as powerful as the Supreme Lord. Our lives are also glorious because, by Your instructions and activities, You have exhibited great compassion toward us. By Your mercy, the cows were delivered from the onslaught of heavy rain and we also were relieved from a great calamity."

**Text 4**

*amānuṣāṇi karmāṇi*
*tava paśyāma gopate*

*dhāraṇenāsya śailasya vidmas*
*tvāṁ kṛṣṇa daivatam*

"O Lord of the cows, we see that all of Your activities are most uncommon. My dear Kṛṣṇa, because You had lifted Govardhana Hill with one hand, we can understand that You are not an ordinary human being, but certainly a demigod."

**Text 5**

*kas tvaṁ bhavasi rudrāṇāṁ*
*marutāṁ ca mahā-balaḥ*
*vasūnāṁ vā kim arthaṁ*
*ca vasudevaḥ pitā tava*

"Your prowess is extraordinary. Kindly tell us who are You. Are You one of the Rudras, Maruts, or Vasus? How did Nanda become Your father?"

**Text 6**

*balaṁ ca bālye krīḍā ca*
*janma cāsmāsu garhitam*
*kṛṣṇa divyā ca te ceṣṭā*
*śaṅkitāni manāṁsi naḥ*

"O Kṛṣṇa, even in childhood, Your activities are extraordinary. Your prowess, pastimes, and everything else about You are most uncommon. Still, we become very anxious when we wonder for what purpose You have appeared amongst us. Indeed, when we think of this, our hearts become filled with fear."

**Text 7**

*kim arthaṁ gopa-veṣeṇa*
*ramase 'smāsu garhitam*
*loka-pālopamaś caiva*
*gās tvaṁ kiṁ parirakṣasi*

"Why are You bewildering us by accepting the guise of a cowherd boy? This act of Yours does not seem to befit Your exalted position.

Although You are as powerful as the rulers of the earth, why do You spend Your time tending the cows?"

**Text 8**

*devo vā dānavo vā tvaṁ*
*yakṣo gandharva eva vā*
*asmākaṁ bāndhavo jāto*
*yo 'si so 'si namo 'stu te*

"Are You a demigod or a demon? Are You a Yakṣa or a Gandharva who has appeared amongst us as our friend and relative? O Kṛṣṇa, whoever You may be, our obeisances unto You!"

**Text 9**

*kenacid yadi kāryeṇa*
*vasasīha yadṛcchayā*
*vayaṁ tavānugāḥ sarve*
*bhavantaṁ śaraṇaṁ gatāḥ*

"Whatever Your mission may be, we are all Your followers and servants. Thinking in this way, we take shelter of You."

**Text 10**

*vaiśampāyana uvāca*
*gopānāṁ vacanaṁ śrutvā*
*kṛṣṇaḥ padma-dalekṣaṇaḥ*
*praty uvāca smitaṁ kṛtvā*
*jñātīn sarvān samāgatān*

Vaiśampāya said: O Janamejaya, after hearing these statements of the elderly cowherd men of Vraja, Kṛṣṇa, whose eyes are beautiful, like lotus petals, smiled and replied as follows.

**Text 11**

*manyante māṁ yathā sarve*
*bhavanto bhīma-vikramam*
*tathāhaṁ nāvamantavyaḥ*
*sva-jātīyo 'smi bāndhavaḥ*

"Please do not do Me the injustice of thinking Me to be a greatly powerful personality. I am simply a friend of all you cowherd inhabitants of Vraja."

**Text 12**

*yadi tv avaśyaṁ śrotavyaṁ*
*kālaḥ samprati-pālyatām*
*tato bhavantaḥ śroṣyanti māṁ*
*ca drakṣyanti tattvataḥ*

"If you are really interested to know My identity then you will have to wait for the appropriate time. Only then will you will be able to hear about, see, and understand Me."

**Text 13**

*yady ayaṁ bhavatāṁ ślāghyo*
*bāndhavo devasaprabhaḥ*
*parijñānena kiṁ kāryaṁ*
*yady eṣo 'nugraho mama*

"Although I certainly possesses prowess equal to the demigods, if you relate to Me as your dear relative and friend, I think that there is no need for you to inquire about My actual identity. It is My desire that you simply think of Me in this way."

**Text 14**

*evam uktās tu te gopā*
*vasudeva-sutena vai*
*baddha-maunā diśaḥ*
*sarve bhejire pihitānanāḥ*

When Kṛṣṇa, the son of Vasudeva, spoke in this way, all the cowherd men refrained from further questioning and returned to their respective residences.

**Text 15**

*kṛṣṇas tu yauvanaṁ dṛṣṭvā*
*niśi candramaso vanam*

*śāradīṁ ca niśāṁ ramyāṁ*
*manaś cakre ratiṁ prati*

Thereafter, when Kṛṣṇa gazed at the enchanting forest on a bright full moon night in autumn, He considered it to be a most suitable time to enjoy amorous pastimes.

**Text 16**

*sa karīṣāṅga-rāgāsu*
*vraja-rathyāsu vīryavān*
*vṛṣāṇāṁ jāta-darpāṇāṁ*
*yuddhāni sama-yojayat*

Powerful Kṛṣṇa then arranged for a contest of bulls in the streets of Vraja, which were covered by the dust of dried cow dung.

**Text 17**

*gopālāṁś ca balodagrān*
*yodhayāmāsa vīryavān*
*vane sa vīro gāś caiva*
*jagrāha grāhavad vibhuḥ*

Unlimitedly powerful Lord Govinda also arranged for a wrestling competition for the strongest cowherd men of Vraja. He enacted a delightful pastime of catching the cows that were wandering in the forest of Vṛndāvana.

**Text 18**

*yuvatīr gopa-kanyāś ca*
*rātrau saṅkālya kālavit*
*kaiśorakaṁ mānayan vai*
*sah tābhir mumoda ha*

Lord Hari, appearing to be in the prime of His youth, invited the young *gopīs* of Vṛndāvana to the forest and enjoyed amorous pastimes with them.

**Text 19**

*tās tasya vadanaṁ kāntaṁ*
*kāntā gopa-striyo niśi*

*pibanti nayanākṣepair gāṁ*
*gataṁ śaśinaṁ yathā*

The beautiful *gopīs,* with sidelong glances, looked at the attractive face of Kṛṣṇa who, at night, appeared as if the moon had come down to the earth.

**Text 20**

*haritālārdra-pītena*
*sa kauśeyena vāsasā*
*vasāno bhadra-vasanaṁ*
*kṛṣṇaḥ kāntataro 'bhavat*

Being surrounded by the *gopīs* and dressed in very attractive garments of fine yellow silk, Kṛṣṇa appeared unlimitedly enchanting.

**Text 21**

*sa baddhāṇgada-nirvyūhaś*
*citrayā vana-mālayā*
*śobhamāno hi govindaḥ*
*śobhayāmāsa tad vrajam*

Kṛṣṇa's arms were adorned with jeweled armlets and a nice crown decorated His head. Govinda wore a garland of forest flowers and in this way, He enhanced the beauty of Vṛndāvana forest.

**Text 22**

*nāma dāmodarety evaṁ*
*gopa-kanyās tadābravan*
*vicitraṁ caritaṁ ghoṣe*
*dṛṣṭvā tat tasya bhāsvataḥ*

The *gopīs* of Vraja were very pleased to take part in Kṛṣṇa's wonderful pastimes in the forest. With great feelings of love, they addressed Him as Dāmodara.

**Text 23**

*tās taṁ payodharottuṇgair*
*urobhiḥ samapīḍayan*

*bhrāmitākṣaiś ca vadanair*
*nirīkṣante varāṅganāḥ*

The *gopīs* embraced Kṛṣṇa firmly to their chests. They continuously gazed at Kṛṣṇa's moon-like face without satiation.

**Text 24**

*tā vāryamāṇāḥ patibhir*
*mātṛbhir bhrātṛbhis tathā*
*kṛṣṇaṁ gopāṇganā rātrau*
*mṛgayante rati-priyāḥ*

The *gopīs* of Vṛndāvana had transgressed the orders of their husbands, fathers, mothers and brothers. At night, they went to the forest to search for Kṛṣṇa because they were absolutely attached to Him.

**Text 25**

*tās tu paṅktī-kṛtāḥ sarvā*
*ramayanti manoramam*
*gāyantyaḥ kṛṣṇa-caritaṁ*
*dvandvaśo gopa-kanyakāḥ*

In the forest, the young *gopīs* stood in a circle and Kṛṣṇa placed Himself between each one, holding their hands. In this way, they danced while singing the glories of Kṛṣṇa, thereby giving Him great pleasure.

**Text 26**

*kṛṣṇa-līlānukāriṇyaḥ*
*kṛṣṇa-praṇihitekṣaṇāḥ*
*kṛṣṇasya gatigāminyas*
*taruṇyas tā varāṇganāḥ*

Their eyes were fixed on Kṛṣṇa. These young and beautiful *gopīs* sometimes imitated Kṛṣṇa's pastimes and walked with Him, side by side.

### Text 27

*vaneṣu tāla hastāgraiḥ*
*kūjayantyas tathāparāḥ*
*cerur vai caritaṁ tasya*
*kṛṣṇasya vraja-yoṣitaḥ*

There were other *gopīs* in Vṛndāvana who also wandered about in the forest while singing songs that glorified Kṛṣṇa's pastimes.

### Text 28

*tās tasya nṛtyaṁ gītaṁ*
*ca vilāsa-smita-vīkṣitam*
*muditāś cānukurvantyaḥ*
*krīḍanti vraja-yoṣitaḥ*

In Kṛṣṇa's absence, the *gopīs* would imitate His pastimes while dancing, singing, and smiling with great restlessness.

### Text 29

*bhāva-nispanda-madhuraṁ*
*gāyantyas tā varāṅganāḥ*
*vrajaṁ gatāḥ sukhaṁ*
*cerur dāmodara parāyaṇāḥ*

The intense attachment of the *gopīs* of Vraja for Kṛṣṇa was clearly visible in the way they glorified Kṛṣṇa without cessation. By doing so, their taste for relishing Kṛṣṇa's sweetness only increased. In this way, being fixed in thought of Kṛṣṇa, the *gopīs* joyfully passed their days and nights.

### Text 30

*karīṣapāṁsudigdhāṅgyas*
*tāḥ kṛṣṇam anuvavrire*
*ramayantyo yathā nāgaṁ*
*sampramattaṁ kareṇavaḥ*

Their bodies were decorated with powder made from dry cow dung instead of costly cosmetics. Their only business was to give pleasure to Kṛṣṇa. They would surround Kṛṣṇa in the way female elephants surround an intoxicated king of elephants.

**Text 31**

*tam anyā bhāva-vikacair*
*netraiḥ prahasitānanāḥ*
*pibanty atṛpta-vanitāḥ*
*kṛṣṇaṁ kṛṣṇa-mṛgekṣaṇāḥ*

The *gopīs* of Vraja, whose eyes resembled those of antelopes, would drink the nectar emanating from the beautiful form of Śyāmasundara and yet, they were never satisfied. They were always seen smiling with ecstasy.

**Text 32**

*mukham asyābja-saṅkāśaṁ*
*tṛṣitā gopa-kanyakāḥ*
*ratyantaragatā rātrau*
*pibanti rasa-lālasāḥ*

The *gopīs* always hankered after relishing the mellows of Kṛṣṇa's transcendental pastimes. For this reason, they would assemble at night for the *rāsa* dance and drink the nectar of Kṛṣṇa's lotus mouth.

**Text 33**

*hā heti kurvatas tasya*
*prahṛṣṭāstā varāṅganāḥ*
*jagṛhur nissṛtāṁ vāṇīṁ*
*nāmnā dāmodareritām*

When Kṛṣṇa addressed them with love, saying, "O Rādhe! O Gopīs!" the hearts of the *gopīs* would become filled with ecstasy. Their happiness knew no bounds when they were lovingly addressed by Dāmodara.

**Text 34**

*tāsāṁ grathita-sīmantā*
*ratiṁ nītvā ''kulī-kṛtāḥ*

*cāru visraṁsire keśāḥ*
*kucāgre gopa-yoṣitām*

In the course of enjoying the *rāsa* dance, the *gopīs'* braided hair would become loosened, scattering over their breasts. They would look very beautiful in that condition.

**Text 35**

*evaṁ sa kṛṣṇo gopīnāṁ*
*cakravālair alaṅkṛtaḥ*
*śāradīṣu sacandrāsu*
*niśāsu mumude sukhī*

In this way, Krsna enjoyed *rāsa* dance pastimes in the company of the *gopīs* at night during the autumn and thus merged into an ocean of transcendental bliss.

Thus ends the translation of the twentieth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER TWENTY-ONE

# The Killing of Ariṣṭāsura

### Text 1

*vaiśampāyana uvāca*
*pradoṣārddhe kadācit tu*
*kṛṣṇe rati-parāyaṇe*
*trāsayan samado goṣṭham*
*ariṣṭaḥ praty adṛśyata*

Vaiśampāyana said: One day, early in the morning, as Kṛṣṇa was about to return home after performing His *rāsa* dance pastimes, He saw that the inhabitants of Vraja were greatly frightened by a demon named Ariṣṭāsura.

### Text 2

*nirvāṇāṅgāra-meghābhas*
*tīkṣṇa-śṛṅgo 'rka-locanaḥ*
*kṣura tīkṣṇāgra-caraṇaḥ*
*kālaḥ kāla ivāparaḥ*

The demon looked as black as coal or ashes, his horns were sharp, and his eyes were red, like the sun. The hooves of that demon appeared to be like sharp knives. Indeed, the black demon appeared like death personified.

### Text 3

*lelihānaḥ saniṣpeṣaṁ*
*jihvayoṣṭhau punaḥ punaḥ*
*garvitāviddha-lāṅgūlaḥ*
*kaṭhina-skandha-bandhanaḥ*

As the bull demon approached Vṛndāvana, he began to chew his lips in anger and lick them, again and again. Being puffed up because of his strength, he raised his tail. The hump on his back was large and hard.

**Text 4**

*kakudodagra-nirmāṇaḥ*
*pramāṇād duratikramaḥ*
*śakṛn mūtropaliptāṅgo*
*gavām udvejano bhṛśam*

The demon could fell huge buildings by the forceful push of his hump. He was so tall that no one could surpass him. The rear of his body was smeared with dung and urine. He created a fearful situation for all the cows.

**Text 5**

*mahākaṭiḥ sthūla-mukho*
*dṛḍha-jānur mahodaraḥ*
*viṣāṇāvalgita-gatir*
*lambatā kaṇṭha-carmaṇā*

The waist of the demon, Ariṣṭāsura, was broad and his mouth was large. His knees were strong and firm and his belly was very big. His throat was very wide. The demon jumped and then charged into town while pointing his horns towards the ground.

**Text 6**

*gavārohesu capalas*
*taru-ghātāṅkitānanaḥ*
*yuddha-sajja-viṣāṇāgro*
*dviṣad-vṛṣabha-sūdanaḥ*

The demon appeared to be agitated because he was very anxious to mate with the cows. His head had bruises as a result of forcefully hitting big trees. His horns were always ready to pierce anyone, and he had already killed many bulls.

**Text 7**

*ariṣṭo nāma hi gavām*
*ariṣṭo dāruṇākṛtiḥ*
*daityo vṛṣabha-rūpeṇa*
*goṣṭhān viparidhāvati*

The fierce-looking demon, Ariṣṭāsura, was very frightening for all to see, especially the cows. The demon had assumed the form of a bull and was creating havoc in the pasturing grounds of Vraja.

**Text 8**

*pātayāno gavāṁ garbhān*
*dṛpto gacchaty anārtavam*
*bhajamānaś ca capalo*
*gṛṣṭīḥ sampracacāra ha*

He attacked the pregnant cows, causing them to have miscarriages. Being intoxicated with pride, the demon mated with cows, even when it was not their time. The restless demon chased the cows that had recently given birth to calves.

**Text 9**

*śṛṅga-praharaṇo raudraḥ*
*praharan goṣu durmadaḥ*
*goṣṭheṣu na ratiṁ lebhe*
*vinā yuddhena govṛṣaḥ*

His biggest weapons were his horns. The demon looked very formidable and wicked by nature. His daily routine was to torture cows. Whenever this bull demon entered the pasturing grounds, he would not return home without engaging in fights.

**Text 10**

*kasyacit tv atha kālasya*
*sa vṛṣaḥ keśavāgrataḥ*
*ājagāma balodagro*
*vaivasvata-vaśe sthitaḥ*

One day, the formidable bull demon, whose fate was sealed in hands of Yamarāja, forcibly made his entry into Vṛndāvana and came face-to-face with Lord Kṛṣṇa.

**Text 11**

*sa tatra gās tu prasabhaṁ*
*bādhamāno madotkaṭaḥ*

*cakāra nirvṛṣaṁ goṣṭhaṁ*
*nirvatsa-śiśu-puṅgavam*

As soon as the maddened demon entered Vraja, he began to harass the cows. With his onslaught, the demon made all the bulls, cows, calves, and cowherd boys flee the pasturing grounds.

**Text 12**

*etasminn eva kāle tu*
*gāvaḥ kṛṣṇa-samīpagāḥ*
*trāsayāmāsa duṣṭātmā*
*vaivasvata-vaśe sthitaḥ*

The evil-minded demon, who was ready to travel to the abode of Yama, slowly approached Kṛṣṇa while terrorizing the cows that were standing by His side.

**Text 13**

*sendrāśanir ivāmbhodo*
*nardamāno mahā-suraḥ*
*tāla-śabdena taṁ kṛṣṇaḥ*
*siṁha-nādaiś ca mohayan*

When Ariṣṭāsura roared, he seemed like a vast cloud in the sky, accompanied by the thundering of lightning caused by Indra. In response, Kṛṣṇa challenged the demon and also roared loudly.

**Text 14**

*abhyadhāvata govindo*
*daityaṁ vṛṣabha-rūpiṇam*
*sa kṛṣṇaṁ govṛṣo dṛṣṭvā*
*hṛṣṭa-lāṅgūla-locanaḥ*

Then, Lord Govinda charged the bull demon. Upon seeing Kṛṣṇa, the demon became happy and raised his tail, his eyes turning red with rage.

**Text 15**

*roṣitas tāla-śabdena*
*yuddhākāṅkṣī nanarda ha*

*tam āpatantaṁ durvṛttaṁ*
*dṛṣṭvā vṛṣabha-rūpiṇam*

*tasmāt sthānān na vyacalat*
*kṛṣṇo girir ivācalaḥ*

Being thus challenged by Kṛṣṇa, the demon became enraged and made a frightful noise, desiring to fight. Although Kṛṣṇa saw Ariṣṭāsura rushing towards Him in great anger, He did not flinch but instead, stood firmly like a mountain.

**Text 16**

*sa kukṣau vṛṣabho dṛṣṭiṁ*
*praṇidhāya dhṛtānanaḥ*
*kṛṣṇasya nidhanākāṇkṣī*
*tūrṇam abhyutpapāta ha*

The demon, Ariṣṭāsura, charged Kṛṣṇa with his head down, aiming at His stomach. He then angrily lunged at Kṛṣṇa, hoping to kill Him.

**Text 17**

*tam āpatantaṁ vegena*
*prati-jagrāha durddharam*
*kṛṣṇaḥ kṛṣṇāñjana-nibho*
*vṛṣaṁ prati vṛṣopamaḥ*

Kṛṣṇa, whose complexion is like that of black ointment, appeared like a powerful bull as He faced the demon. He then deftly caught hold of the charging demon as he approached.

**Text 18**

*sa saṁsaktas tu kṛṣṇo vai*
*vṛṣeṇeva mahā-vṛṣaḥ*
*mumoca vaktrajaṁ phenaṁ*
*nastaś cātha saśabdavat*

There was a fierce battle between Kṛṣṇa and the demon, like a bull fighting another powerful bull. Soon, the demon became exhausted so that foam and saliva came from his mouth and nose as he breathed heavily.

### Text 19

*tāv anyonyāvaruddhāṅgau*
*yuddhe kṛṣṇa-vṛṣāv ubhau*
*rejatur megha-samaye*
*saṁsaktāviva toyadau*

While wrestling, Kṛṣṇa and the demon held each other's bodies tightly. In that condition, they appeared like two dark clouds coming together in the sky during the rainy season.

### Text 20

*tasya darpa-balaṁ hatvā*
*kṛtvā śṛṅgāntare padam*
*āpīḍayad ariṣṭasya kaṇṭhaṁ*
*klinnam ivāmbaram*

After exhausting the demon's strength and pride, Kṛṣṇa placed one of His lotus feet between his horns and twisted his head forcefully, as one squeezes a wet cloth.

### Text 21

*śṛṅgaṁ cāsya punaḥ savyam*
*utpāṭya yama-daṇḍavat*
*tenaiva prāharad vaktre*
*sa mamāra bhṛśaṁ hataḥ*

Kṛṣṇa pulled out the demon's left horn, which looked like the rod of Yamarāja, and began to hit him in the face. Being struck in this way by Kṛṣṇa, Ariṣṭāsura helplessly fell to the ground.

### Text 22

*sa bhinna-śṛṅgo bhagnāsyo*
*bhagna-skandhaś ca dānavaḥ*
*papāta rudhirodgārī*
*sāmbudhāra ivāmbudaḥ*

His horns uprooted, his face smashed, and his neck broken by Kṛṣṇa, the demon began to vomit blood, just as a cloud showers rain.

**Text 23**

*govindena hataṁ dṛṣṭvā*
*dṛptaṁ vṛṣabha-dānavam*
*sādhu sādhv iti bhūtāni*
*tat-karmāsyābhituṣṭuvuḥ*

When the inhabitants of Vraja saw that Kṛṣṇa had killed the formidable demon who had come in the form of a bull, and who was intoxicated with pride, they congratulated Him, saying, "Sādhu! Sādhu!"

**Text 24**

*sa copendro vṛṣaṁ hatvā*
*kānta-candre niśā-mukhe*
*aravindābha-nayanaḥ*
*punar eva rarāsa ha*

At the end of the night, when the moon shone brilliantly, lotus-eyed Kṛṣṇa, who is also known as Upendra, killed the bull demon and then returned to His *rāsa* dance.

**Text 25**

*te 'pi go-vṛttayaḥ sarve*
*kṛṣṇaṁ kamala-locanam*
*upāsāñcakrire hṛṣṭāḥ*
*sarve śakram ivāmarāḥ*

The cowherd men and women, whose livelihood is the cows, happily worshiped lotus-eyed Kṛṣṇa, just as the demigods worship Indra.

Thus ends the translation of the twenty-first chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

CHAPTER TWENTY-TWO

# Kaṁsa's sends Akrura to Vṛndāvana, to Bring Kṛṣṇa and Balarāma.

**Text 1**

*vaiśampāyana uvāca*
*kṛṣṇaṁ vraja-gataṁ śrutvā*
*vardhamānam ivānalam*
*udvegam agamat kaṁsaḥ*
*śaṅkamānas tato bhayam*

Vaiśampāyana said: O Janamejaya, Kaṁsa became filled with anxiety when he heard that Kṛṣṇa was being brought up in Vraja, and that, like a blazing fire, was day by day shining more brilliantly. The fear of Kṛṣṇa began to root itself firmly within his mind.

**Texts 2-6**

*pūtanāyāṁ hatāyāṁ ca*
*kāliye ca parājite*
*dhenuke pralayaṁ nīte*
*pralambe ca nipātite*

*dhṛte govardhane śaile*
*viphale śakra-śāsane*
*goṣu trātāsu ca tathā*
*spṛhaṇīyena karmaṇā*

*kakudmini hate 'riṣṭe*
*gopeṣu muditeṣu ca*
*dṛśamāne vināśe ca*
*sannikṛṣṭe mahā-bhaye*

*karṣaṇe vṛkṣayoś caiva*
*śakaṭasya tathaiva ca*
*acintyaṁ karma tac chrutvā*
*vardhamāneṣu śatruṣu*

*prāptāriṣṭam ivātmānaṁ*
*mene sa mathureśvaraḥ*
*visañjñendriya-bhūtātmā*
*gatāsu-pratimo babhau*

Kaṁsa began to contemplate as follows: "Pūtanā has been killed, the serpent, Kāliya, has been chastised, Dhenukāsura has been sent to the abode of Yamarāja, Pralambāsura has been eliminated, Govardhana Hill has been lifted by Kṛṣṇa, Indra's authority has been overruled and all the cows have been protected, the giant demon, Ariṣṭāsura, has been killed, the cowherd men are enjoying life very nicely, the threat to my life appears imminent, the *yamala-arjuna* trees were effortlessly uprooted, the breaking of the cart and many other superhuman feats have been performed by Kṛṣṇa."

Thinking in this way, Kaṁsa, the king of Mathurā, concluded that his days are numbered. This conviction made his senses, body, mind and intelligence stunned, so that he began to look practically devoid of life.

### Text 7

*tato jñātīn samānāyya*
*pitaraṁ cogra-śāsanaḥ*
*niśi stimitamūkāyāṁ*
*mathurāyāṁ janādhipaḥ*

Thereafter, in the dead of night, when everything was quiet, Kaṁsa, the formidable king of Mathurā, called his ministers, associates, friends, and his father, Ugrasena, for council.

### Texts 8-11

*vasudevaṁ ca devābhaṁ*
*kaṅkaṁ cāhūya yādavam*
*satyakaṁ dārukaṁ caiva*
*kaṅkāvarajam eva ca*

*bhojaṁ vaitaraṇaṁ caiva*
*vikadruṁ ca mahā-balam*

*bhaya-śaṅkhaṁ ca dharmajñaṁ*
*vipṛthuṁ ca pṛthu-śriyam*

*babhruṁ dāna-patiṁ caiva*
*kṛtavarmāṇam eva ca*
*bhūriteja-samakṣobhyaṁ*
*bhūriśravasam eva ca*

*etān sa yādavān sarvān*
*ābhāṣya śṛṇuteti ca*
*ugrasena-suto rājā*
*provāca mathureśvaraḥ*

When Vasudeva, who was as powerful as a demigod; Kaṅka, a descendent in the Yadu dynasty; Satyaka; Dāruka; Kaṅka's brother, Bhoja; Vaitaraṇa; the powerful Vikadra; Bhayasaṅkha, who knew religious principles; Pṛthula; Vipṛthu, an aristocratic king; the magnanimous Akrūra; Kṛtavarma; Bhūriteja; Akṣobhya; and Bhūriśrava, as well as many other members of the Yadu dynasty, assembled, Kaṁsa, the king of Mathurā and son of Ugrasena, addressed them: "O friends, listen with attention as I speak."

**Texts 12-13**

*bhavantaḥ sarva-kāryajñā*
*vedeṣu pariniṣṭhitāḥ*
*nyāya-vṛttānta-kuśalās*
*tri-vargasya pravartakāḥ*

*kartavyānāṁ ca kartāro*
*lokasya vibudhopamāḥ*
*tasthivāṁso mahā-vṛtte*
*niṣkampā iva parvatāḥ*

"You are all conversant with the duties of men. You all are learned in the Vedas. Your dealings are always exemplary. You teach others to work to achieve the four objectives of human life. You are expert in performing your duties. You all are worshipable, like the demigods. You are as firm as mountains with regards to maintaining the proper code of conduct."

**Text 14**

*adambha-vṛttayaḥ sarve*
*sarve guru-kuloṣitāḥ*
*rāja mantra-dharāḥ sarve*
*sarve dhanuṣi pāragāḥ*

"You remain aloof from the cheating propensity and all kinds of sinful activities. You have studied while living at the houses of your spiritual masters. You are all expert in the science of archery and you know the value of keeping one's plans undisclosed."

**Text 15**

*yaśaḥ-pradīpā lokānāṁ*
*vedārthānāṁ vivakṣavaḥ*
*āśramāṇāṁ nisargajñā*
*varṇānāṁ karma-pāragāḥ*

"The light of your fame has spread throughout the world. You all are capable of understanding the real purport of the Vedas. You are well aware of the duties that must be performed by members of the four spiritual orders. You also know the prescribed duties for the four social orders."

**Text 16**

*pravaktāraḥ suniyatāṁ*
*netāro naya-darśinām*
*bhettāraḥ para-rāṣṭrāṇāṁ*
*trātāraḥ śaraṇārthinām*

"You are all expert in giving direction to those who lack understanding. You are the leaders of those who are considered moralists. You know how to penetrate the secrets of enemy kings. You are the protectors of surrendered souls."

**Text 17**

*evam akṣata-cāritraiḥ*
*śrīmadbhir uditoditaiḥ*
*dyaur apy anugṛhītā syād*
*bhavadbhiḥ kiṁ punar mahi*

"There is no tinge of infamy in your characters. You are all full of opulence and energy. Your names are always mentioned whenever the activities of great personalities are discussed. If you wished, you could supply benefit to even the heavenly planets. What then can be said of the earth?"

**Text 18**

*ṛṣīṇām iva vo vṛttaṁ*
*prabhāvo marutām iva*
*rudrāṇām iva vaḥ krodho*
*dīptir aṅgirasām iva*

"Your behavior is similar to that of sages, your influence is similar to that of the Maruts, your anger is similar to that of the Rudras, and your prowess is similar to that of the fire-god."

**Text 19**

*vyāvartamānaṁ sumahad*
*bhavadbhiḥ khyāta-kīrtibhiḥ*
*dhṛtaṁ yadu-kulaṁ vīrair*
*bhūtalaṁ parvatair iva*

"Whenever the Yadu dynasty appeared ready to fall from grace, many famous and glorious kings like you appeared to re-establish its glories, just as mountains sustain the earth with a firm grip."

**Text 20**

*evaṁ bhavatsu yukteṣu*
*mama cittānuvartiṣu*
*vardhamāno mamānartho*
*bhavadbhiḥ kim upekṣitaḥ*

"You are all very talented personalities and have always endeavored for my benefit. But, in spite of your presence, I now face great difficulty. How is it that you have all ignored my plight?"

**Text 21**

*eṣa kṛṣṇa iti khyāto*
*nanda-gopa-suto vraje*

*vardhamāna ivāmbhodhir*
*mūlaṁ naḥ parikṛntati*

"This boy who is the son of the cowherd, Nanda, and who is famous in Vraja as Kṛṣṇa, has transgressed all etiquette and is steadily trying to uproot our very existence."

### Text 22

*anamātyasya śūnyasya*
*cārāndhasya mamaiva tu*
*kāraṇān nanda-gopasya*
*sa suto gopito gṛhe*

"My ministers do not give me good advice and so, I cannot decide what to do. I have become blind because I no longer have good spies assisting me. Because of this weakness, the son of Nanda is able to peacefully remain at home."

### Text 23

*upekṣita iva vyādhiḥ*
*pūryamāṇa ivāmbudaḥ*
*nadan megha ivoṣṇānte sa*
*durātmā vivardhate*

That wicked person is flourishing in Vraja, like a thundering cloud filled with water in the rainy season, which causes various types of disease."

### Text 24

*tasya nāhaṁ gatiṁ jāne na*
*yogaṁ na parākramam*
*nanda-gopasya bhavane*
*jātasyādbhuta-karmaṇaḥ*

"I cannot comprehend the position of that boy who was born in the house of Nanda. I do not know how to bring Him under my control. I cannot conceive of the strength of His transcendental body."

### Text 25

*kiṁ tad-bhūtaṁ samudbhūtaṁ*
*devāpatyaṁ na vidmahe*
*atidevair amānuṣyaiḥ*
*karmabhiḥ so 'numīyate*

"I do not know what kind of person has appeared in the form of this boy. Is He the son of a demigod? Whatever He does is impossible even for the demigods to accomplish and so, what to speak of mere human beings. From His activities, it appears to me that He is more powerful than the demigods."

### Text 26

*pūtanā śakunī bālye*
*śiśunottāna-śāyinā*
*stana-pānepsunā pītā*
*prāṇaiḥ saha durāsadā*

"The witch, Pūtanā was invincible. When she went to kill that boy by feeding Him her breast milk when He was only a baby, he sucked out her life air while drinking her milk."

### Text 27

*yamunāyā hrade nāgaḥ*
*kāliyo damitas tathā*
*rasātala-caro nītaḥ*
*kṣaṇenādarśanaṁ hradāt*

"You know the serpent, Kāliya, who had lived within a lake of the Yamunā, and was chastised by this boy, Kṛṣṇa, so that he had to take shelter in a distant place."

### Text 28

*nanda-gopa-suto yogaṁ*
*kṛtvā sa punar utthitaḥ*
*dhenukas tāla-śikharāt*
*pātito jīvitaṁ vinā*

"After making the serpent leave the Yamunā forever, this son of Nanda came out of the water and killed Dhenukāsura by throwing him into a treetop."

**Text 29**

*pralambaṁ yaṁ mṛdhe*
*devā na śekur ativartitum*
*bālena muṣṭinaikena sa*
*hataḥ prākṛto yathā*

"This boy sent Pralambāsura, who even the demigods were not able to defeat in battle, into the mouth of death with a punch from his fist."

**Text 30**

*vāsavasyotsavaṁ bhaṅktvā*
*varṣaṁ vāsavaroṣajam*
*nirjitya go-gṛhārthāya dhṛto*
*govardhano giriḥ*

"He then stopped the worship of Indra and protected the inhabitants of Vraja from the heavy rain sent by the enraged king of heaven. He lifted Govardhana Hill to create a shelter for the cows and inhabitants of Vraja."

**Text 31**

*hatas tv ariṣṭo balavān*
*niḥ-śṛṅgaś ca kṛto vraje*
*abālo bālyam āsthāya*
*ramate śiśu-līlayā*

"He killed the very powerful Ariṣṭāsura in the pasturing ground and tore out his horns. Actually, He is not a small boy but is playing that role for the pleasure of His devotees."

**Text 32**

*prabandhaḥ karmaṇām evaṁ*
*tasya go-vraja-vāsinaḥ*

*sannikṛṣṭaṁ bhayaṁ caiva*
*keśino mama ca dhruvam*

"The way this boy, who lives amongst the cows of Vraja, conducts Himself, I think that Keśī and I are going to be put into difficulty."

**Text 33**

*bhūta-pūrvaś ca me mṛtyuḥ*
*satataṁ pūrva-daihikaḥ*
*yuddhākāṅkṣī ca sa yathā*
*tiṣṭhatīha mamāgrataḥ*

"In my previous life, He was the cause of my death. In this life also, He always stands before me like death personified."

**Text 34**

*kva ca gopatvam aśubhaṁ*
*mānuṣyaṁ mṛtyu-durbalam*
*kva ca deva-prabhāveṇa*
*krīḍitavyaṁ vraje mama*

"It is very strange how an insignificant cowherd boy, who is always threatened with death because He possesses a human body, can live in Vraja and perform such wonderful activities, which are befitting the demigods."

**Text 35**

*aho nīcena vapuṣāc*
*chādayitvā'tmano vapuḥ*
*ko 'py eṣa ramate devaḥ*
*śmaśānastha ivānalaḥ*

"Alas! How wonderful it is that a demigod has concealed his identity and assumed the form of a cowherd boy in our midst, just as the fire goes on burning in a crematorium."

**Text 36**

*śrūyate hi purā viṣṇuḥ*
*surāṇāṁ kāraṇāntare*

*vāmanena tu rūpeṇa*
*jāhāra pṛthivīm imām*

"It has been heard that in ancient times, Lord Viṣṇu, to accomplish the mission of the demigods, accepted the form of a dwarf and took away the reign of the earth by deceiving Bali Mahārāja."

**Text 37**

*kṛtvā kesariṇo rūpaṁ*
*viṣṇunā prabha-viṣṇunā*
*hato hiraṇyakaśipur*
*dānavānāṁ pitāmahaḥ*

"That same supremely powerful Viṣṇu next assumed a form that was half man and half lion and killed Hiraṇyakaśipu, the grandfather of the demons."

**Text 38**

*acintya-rūpam āsthāya*
*śveta-śailasya mūrdhani*
*bhavena cyāvitā daityāḥ*
*purā tat-tripuraṁ ghnatā*

"In the same way, long ago, Viṣṇu took the form of Rudra and threw the demon, Tripura, from the peak of Śvetācala Mountain, after defeating him in the battle."

**Text 39**

*cālito guru-putreṇa*
*bhārgavo 'ṅgirasena vai*
*praviśya dārdurīṁ māyām*
*anāvṛṣṭiṁ cakāra ha*

"Bṛhaspati's son, Kaca, distracted Śukrācārya from his promise with the help of the Dārdurī illusory power. Because of him, there was a dearth of demons on earth. This Kaca is said to be an empowered incarnation of Lord Viṣṇu."

**Text 40**

*anantaḥ śāśvato devaḥ*
*sahasra-śiraso 'vyayaḥ*
*vārāhaṁ rūpam āsthāya*
*projjahārārṇavān mahīm.*

"Lord Viṣṇu is unlimited, eternal, almighty, and possesses thousands of heads. He is indestructible. He delivered the earth from the depths of the ocean by assuming the form of the Boar Incarnation."

**Text 41**

*amṛte nirmite pūrvaṁ*
*viṣṇuḥ strī-rūpam āsthitaḥ*
*surāṇām asurāṇāṁ ca*
*yuddhaṁ cakre sudāruṇam*

"In ancient times, when nectar was produced by churning the ocean of milk, Lord Viṣṇu assumed the form of an enchanting woman, named Mohini, and caused a fierce battle between the demigods and the demons."

**Text 42**

*amṛtārthe purā cāpi*
*deva-daitya-samāgame*
*dadhāra mandaraṁ*
*viṣṇur akūpāra iti śrutiḥ*

"When the demigods and the demons cooperated to produce nectar by churning the milk ocean, Lord Viṣṇu assumed the form of a tortoise and held the Mandara mountain, which was being used as a churning rod, on His back. This is what I have heard."

**Text 43**

*vapur vāmanam āsthāya*
*nandanīyaṁ purā baleḥ*
*tribhiḥ kramais tu trīṁl*
*lokāñ jahāra tridivālayam*

"The same Viṣṇu, in His form as Vāmana, covered the three worlds by His three steps and took away the kingdom of heaven from the rule of Bali Mahārāja."

### Text 44

*caturdhā tejaso bhāgaṁ*
*kṛtvā dāśarathe gṛhe*
*sa eva rāma-sañjño vai*
*rāvaṇaṁ vyanaśat tadā*

"That same Viṣṇu appeared in the house of King Daśaratha and divided Himself into four. In that incarnation, He was known as Rāma and later on, killed Rāvana."

### Text 45

*evam eṣa nikṛtyā vai tat-*
*tad rūpam upāgataḥ*
*sādhayaty ātmanaḥ kāryaṁ*
*surāṇām artha-siddhaye*

"In this way, Lord Viṣṇu deceitfully accepts various forms of incarnation to fulfill the desires of demigods and at the same accomplish His own purpose."

### Text 46

*tad eṣa nūnaṁ viṣṇur vā*
*śakro vā marutāṁ patiḥ*
*mat-sādhanecchayā prāpto*
*nārado māṁ yad uktavān*

"Therefore, this Kṛṣṇa must be Viṣṇu, or else Indra, the king of the demigods. He has come to Vraja just to kill me. This information was given to me by the great sage, Nārada, long ago."

### Text 47

*atra me śaṅkate buddhir*
*vasudevaṁ prati dhruvā*
*asya buddhi-viśeṣeṇa*
*vayaṁ kātaratāṁ gatāḥ*

"In this regard, my suspicion turns to Vasudeva. I think that we are being afflicted in this way because of Vasudeva's cleverness."

**Text 48**

*ahaṁ hi khaṭvāṅga-vane*
*nāradena samāgataḥ*
*dvitīyaṁ sa hi māṁ vipraḥ*
*punar evābravīd vacaḥ*

"When I met Nārada, who is endowed with all brāhmanical qualities, at Khaṭvāṅga forest the second time, he again warned me by speaking as follows."

**Text 49**

*yas tvayā hi kṛto yatnaḥ*
*kaṁsa garbha-kṛte mahān*
*vasudevena te rātrau*
*tat-karma viphalīkṛtam*

Nārada said: "O Kaṁsa, the great endeavor that you made to destroy the embryo of Devakī has been frustrated by Vasudeva, in the dead of night."

**Text 50**

*dārikā yā tvayā rātrau*
*śilāyāṁ kaṁsa pātitā*
*tāṁ yaśodā-sutāṁ viddhi*
*kṛṣṇaṁ ca vasudevajam*

"You should know for certain that the daughter you smashed against the stone at night was actually the daughter of Yaśodā and that Kṛṣṇa, who lives with Yaśodā, is actually the son of Vasudeva."

**Text 51**

*rātrau vyāvartitāv etau*
*garbhau tava vadhāya vai*
*vasudevena sandhāya*
*mitra-rūpeṇa śatruṇā*

"Your false friend, Vasudeva, deceitfully exchanged these two children in the dead of night, for your future destruction."

**Text 52**

*sā tu kanyā yaśodāyā*
*vindhye parvata-sattame*
*hatvā śumbha-niśumbhau*
*dvau dānavau naga-cāriṇau*

"Now, this daughter of Yaśodā lives in the Vindhyā mountains, which are considered to be the greatest of all mountains. She established herself at that place after killing the fearful demons, Śumbha and Niśumbha."

**Text 53**

*kṛtābhiṣekā varadā bhūta-*
*saṅgha-niṣevitā*
*arcyate dasyubhir ghorair*
*mahā-bali-paśu-priyā*

"This goddess is worshiped by all living entities and she fulfills all of their material desires. She is fond of opulent worship and the animals that wander in the forest. Many powerful rogues and plunderers worship her before performing their heinous activities."

**Text 54**

*surā-piśita-pūrṇābhyāṁ*
*kumbhābhyām upaśobhitā*
*mayūrāṅgada-citraiś ca*
*barhabhārair vibhūṣitā*

"She has two pitchers kept by her sides, filled with honey and fruit. Her armlets are decorated with peacock feathers. Her other ornaments are also made of peacock feathers."

**Texts 55-61**

*hṛṣṭa-kukkuṭa-sannādaṁ*
*vanaṁ vāyasanāditam*

*mṛga-saṅghaiś ca sampūrṇam*
*aviruddhaiś ca pakṣibhiḥ*

*siṁha-vyāghra-varāhāṇāṁ*
*nādena pratināditam*
*vṛkṣa-gambhīra-nibiḍaṁ*
*kāntāraiḥ sarvato vṛtam*

*divya-bhṛṅgāru-camarair*
*ādarśair upaśobhitam*
*deva-tūrya-ninādaiś ca*
*śataśaḥ pratināditam*

*sthānaṁ tasyā nage vindhye*
*nirmitaṁ svena tejasā*
*ripūṇāṁ trāsa-jananī nityaṁ*
*tatra manorame*

*vasate parama-prītā*
*devatair api pūjitā*
*yas tv ayaṁ nanda-gopasya*
*kṛṣṇa ity ucyate sutaḥ*

*atra me nāradaḥ prāha*
*sumahat-karma-kāraṇam*
*dvitīyo vasudevād vai*
*vāsudevo bhaviṣyati*

*sa hi te sahajo mṛtyur*
*bāndhavaś ca bhaviṣyati*
*sa eva vāsudevo vai*
*vasudeva-suto balī*

*bāndhavo dharmato mahyaṁ*
*hṛdayenāntako ripuḥ*

"In the Vindhya mountains, she has a beautiful forest of her own. In that forest, there are many hens joyfully roaming about. The sounds of the crows can be heard everywhere in that forest. There are also many wild animals, such as deer, in that forest. The entire forest is filled with various kinds of birds. One always hears the roaring of lions, tigers, and wild bears."

"That forest appears dense and dark because of the trees. Indeed, it appears insurmountable. *Cāmaras,* water pots, and mirrors can be seen around her temple. The forest is filled with the sounds of the celestial musical instruments. The goddess who creates fear in the minds of her enemies resides very happily in that enchanting forest. Even the demigods offer respect to her in that forest."

Kaṁsa continued speaking: "Nārada had previously told me about this son of Nanda's, Kṛṣṇa. He told me that whatever uncommon activities, such as the killing of Pūtanā, are being performed in Vraja are being carried out by this Kṛṣṇa, the second son of Vasudeva. Being the son of Vasudeva, He is commonly known as Vāsudeva. He told me that the same Kṛṣṇa would be the cause of my death, although He is actually my well-wisher. I know Kṛṣṇa to be my eternal friend but from within, I feel that He is acting as My enemy."

**Texts 62-63**

*yathā hi vāyaso mūrdhni*
*padbhyāṁ yasyāvatiṣṭhati*
*netre tudati tasyaiva*
*vaktreṇāmiṣa-gṛddhinā*

*vasudevas tathaivāyaṁ*
*saputra-jñāti-bāndhavaḥ*
*chinatti mama mūlāni bhuṅkte*
*ca mama pārśvataḥ*

"Just as a crow sometimes sits on someone's head and then plucks out his eyes with his sharp beak, this Vasudeva, along with his brothers, sons, and friends lives and eats with me while at the same time, tries to bring about my destruction."

**Text 64**

*bhrūṇa-hatyāpi santāryā*
*go-vadhaḥ strī-vadho 'pi vā*

*na kṛtaghnasya loko 'sti*
*bāndhavasya viśeṣataḥ*

"Human beings can be delivered from the sin of abortion. The sin of killing a cow or a woman can be atoned for but there is no escape for an ungrateful person, especially one who betrays his brothers and well-wishers."

**Text 65**

*patitānugataṁ mārgaṁ*
*niṣevaty acireṇa saḥ*
*yaḥ kṛtaghno 'nubandhena*
*prītiṁ vahati dāruṇām*

"One who is internally ungrateful but externally makes a show of love and affection, just to serve his purposes, quickly traverses the path to destruction without fail."

**Text 66**

*narakādhyuṣitaḥ panthā*
*gantavyas tena dāruṇaḥ*
*apāpe papa-hṛdayo*
*yaḥ pāpam anutiṣṭhati*

"It is said that if a sinful-minded person tries to harm someone honest by nature, he will certainly have to traverse the fearful path of hell."

**Text 67**

*ahaṁ vā svajanaḥ ślāghyaḥ*
*sa vā ślāghyataraḥ sutaḥ*
*niyamair guṇa-vṛttena*
*tvayā bāndhava-kāmyayā*

"You should always establish friendship while simultaneously keeping strict discipline. Tell me, do you consider me to be your well-wisher or do you consider those two sons of Vasudeava to be better friends than me?"

### Texts 68-69

*hastināṁ kalahe ghore*
*vadham ṛcchanti vīrudhaḥ*
*yuddhavyuparame te tu*
*sahāśnanti mahā-vane*

*bāndhavānām api tathā*
*bheda-kāle samutthite*
*vadhyate yo 'ntara-prepsuḥ*
*svajano yadi vetaraḥ*

"When there is a fight between elephants, many trees, plants, and creepers are crushed and when the fighting is over, they again grow back in the forest. Similarly, one who tries to find fault whenever there is a quarrel between brothers or friends will himself become ruined."

### Text 70

*kālas tvaṁ hi vināśāya*
*mayā puṣṭo vijānatā*
*vasudeva kulasyāsya*
*yad virodhayase bhṛśam*

"O Vasudeva, you are the disgrace of this family. I had unknowingly given you shelter and had looked after you, just for my own ruination. That is why you are now opposing me and putting me in great trouble."

### Text 71

*amarśī vairaśīlaś ca sadā*
*pāpa-matiḥ śaṭhaḥ*
*sthāne yadu-kulaṁ mūḍha*
*śocanīyaṁ tvayā kṛtam*

"O foolish one, you are restless by nature and always envious of me. Your mind is polluted by sinful propensities. You are a big cheater. It is highly improper of you to drag the Yadu dynasty to such a precarious condition."

### Texts 72-73

*vasudeva vṛthā vṛddha*
*yan-mayā tvaṁ puraskṛtaḥ*
*śvetena śirasā vṛddho*
*naiva varṣa-śatair bhavet*

*yasya buddhiḥ pariṇatā*
*sa vai vṛddhataro nṛṇām*

"Old Vasudeva, I had rewarded you in many ways and had taken care of you as my own. But now, all this has proven to be futile. One does not become a respected elder simply by living for one hundred years or having grey hair on his head. Rather, one whose intelligence has matured is said to be a wise and respected person."

### Text 74

*tvaṁ ca karkaśaśīlaś ca*
*buddhyā ca na bahu-śrutaḥ*
*kevalaṁ vayasā vṛddho*
*yathā śaradi toyadaḥ*

"You are very cruel by nature. Your intelligence is not very developed. You have grown old in years but not in experience, just like clouds in autumn."

### Text 75

*kiṁ ca tvaṁ sādhu jānīṣe*
*vasudeva vṛthā-mate*
*mṛte kaṁse mama suto*
*mathurāṁ pālayiṣyati*

"O Vasudeva, your intelligence is very meager. You are thinking, 'After Kaṁsa's death, my son, Kṛṣṇa, will become the ruler of Mathurā.'

### Text 76

*chinnāśas tvaṁ vṛthā-vṛddho*
*mithyā tv evaṁ vicāritam*

*jijīviṣur na so 'py asti*
*yo 'vatiṣthen mamāgrataḥ*

"However, this ambition of yours will never be realized. You have grown old for nothing. Your plans are all futile. Anyone who tries to oppose me must be understood as having no desire to continue living."

**Text 77**

*prahartukāmo viśvas te*
*yas tvaṁ duṣṭena cetasā*
*tat te pratikariṣye 'haṁ*
*putrayos tava paśyataḥ*

"I always had full faith in you while you had always desired to harm me in various ways. For this, I will take revenge against your two sons. You will see this with your own eyes."

**Text 78**

*na me vṛddha-vadhaḥ kaścid*
*dvija-strī-vadha eva ca*
*kṛta-pūrvaḥ kariṣye vā*
*viśeṣeṇa tu bāndhave*

"I have never before killed an old man, a *brāhmaṇa*, or a woman. Nor will I do any such thing in the future. Specifically, I will never cause harm to my relatives or friends."

**Text 79**

*iha tvaṁ jāta-saṁvṛddho*
*mama pitrā vivardhitaḥ*
*pitṛṣvasuś ca me bhartā*
*yadūnāṁ prathamo guruḥ*

"O Vasudeva, you were born here, you were raised here, and my father looked after you very carefully. You are the husband of my sister and you are treated as a most respectable person by the members of the Yadu dynasty."

### Text 80

*kule mahati vikhyātaḥ*
*prathite cakravartinām*
*gurv arthaṁ pūjitaḥ sadbhir*
*mahadbhir dharma-buddhibhiḥ*

"You were born in a family in which many famous emperors had appeared. You are also widely known. Because you know the principles of religion very well, you are respected, worshiped, and loved by everyone."

### Text 81

*kiṁ kariṣyāmahe sarve*
*satsu vaktavyatāṁ gatāḥ*
*yadūnāṁ yūtha-mukhyasya*
*yasya te vṛttam īdṛśam*

"You are a leader of the Yadu dynasty. When your behavior is like this, what we can expected from others? What can we do? Because of you, we have become an object of people's condemnation."

### Text 82

*mad-vadho vā jayo*
*vātha vasudevasya durnayaiḥ*
*satsu yāsyanti puruṣā*
*yadūnām avaguṇṭhitāḥ*

"Whether I am killed or achieve victory, from today, by your immoral behavior, all the honest members of the Yadu dynasty will feel ashamed."

### Text 83

*tvayā hi mad-vadhopāyaṁ*
*tarkamāṇena vai mṛdhe*
*aviśvāsyaṁ kṛtaṁ karma*
*vācyāś ca yadavaḥ kṛtāḥ*

"O Vasudeva, you made a plan for my elimination by which everyone will lose faith in the members of the Yadu dynasty. You have polluted the Yādavas and thereby made them objects of ridicule."

### Text 84

*aśāmyaṁ vairam utpannaṁ*
*mama kṛśṇasya cobhayoḥ*
*śāntim ekatare śāntiṁ*
*gate yāsyanti yādavāḥ*

"There will never be any peace or harmony between me and your son, Kṛṣṇa. The members of the Yadu dynasty will be at peace only when one of us is killed."

### Text 85

*gaccha dānapate kṣipraṁ*
*tāvihānayituṁ vrajāt*
*nanda-gopaṁ ca gopāṁś*
*ca karadān mama śāsanāt*

"O magnanimous Akrūra, by my order, quickly go to Vṛndāvana and bring the two sons of Vasudeva here. Also bring the cowherd, Nanda, and the other *gopas*, so that they can pay their tax."

### Text 86

*vācyaś ca nanda-gopo vai*
*karam ādāya vārṣikam*
*śīghram āgaccha nagaraṁ*
*gopaiḥ saha samanvitaḥ*

"Tell the cowherd, Nanda, that he should immediately come to Mathurā, along with the other cowherd men, to pay the yearly tax."

### Text 87

*kṛṣṇa-saṅkarṣaṇau caiva*
*vasudeva-sutāv ubhau*
*draṣṭum icchati vai kaṁsaḥ*
*sabhṛtyaḥ sapurohitaḥ*

"Also, tell him that king Kaṁsa, along with his associates and priests, wants to see Vasudeva's two sons, Kṛṣṇa and Balarāma."

**Text 88**

*etau yuddha-vidau raṅge*
*kāla-nirmāṇa-yodhinau*
*dṛḍhau ca kṛtinau caiva*
*śṛṇomi vyāyatodyamau*

"I had heard that these two boys are expert in the art of wrestling. They have worked hard and mastered this art over a long period of time. I know that these two brothers are very strong and intelligent."

**Text 89**

*asmākam api mallau dvau*
*sajjau yuddha-kṛtotsavau*
*tābhyāṁ saha niyotsyete tau*
*yuddha-kuśalāv ubhau*

"We also have wrestlers here in Mathurā. They are very fond of wrestling and they are expert. I think that we should have a wrestling competition."

**Text 90**

*draṣṭavyau ca mayāvaśyaṁ*
*bālau tāv amaropamau*
*pitṛṣvasuḥ sutau mukhyau*
*vrajavāsau vanecarau*

"The two young boys, who are as glorious as demigods, are the sons of my sister. At present, they live in Vṛndāvana, where they play in the forest. I would very much like to see them."

**Text 91**

*vaktavyaṁ ca vraje tasmin*
*samīpe vrajavāsinām*
*rājā dhanur makhaṁ nāma*
*kārayiṣyati vai sukhī*

"O Akrura, go to Vṛndāvana and tell all the Vrajavāsīs that King

Kaṁsa has arranged a gala festival where a grand sacrifice known as Dhanur-yajña will be performed."

**Text 92**

*sannikṛṣṭe vane te tu*
*nivasantu yathā-sukham*
*janasyāmantritasyārthe yathā*
*syāt sarvam avyayam*

"I will make all arrangements for the comfortable stay of invited guests who come to participate in the festival. The residents of Vṛndāvana can live in the forest near Mathurā."

**Text 93**

*payasaḥ sarpiṣaś caiva*
*dadhno dadhy uttarasya ca*
*yathā-kāma-pradānāya*
*bhojyādhiśrayaṇāya ca*

"These cowherd men have a responsibility to fulfill. They must supply yogurt, milk, ghee, and butter milk, as much as necessary for the satisfaction of all the invited guests. That is why they should live outside Mathurā and arrange for all these things to be supplied."

**Text 94**

*akrūra gaccha śīghraṁ tvaṁ*
*tāv ānaya mamājñayā*
*saṅkarṣaṇaṁ ca kṛṣṇaṁ ca*
*draṣṭuṁ kautūhalaṁ hi me*

"O Akrura, go quickly! By my order, bring Kṛṣṇa and Balarāma to Mathurā because I am very anxious to see them."

**Text 95**

*tayor āgamane prītiḥ*
*paramā mat-kṛtā bhavet*
*dṛṣṭvā tu tau mahā-vīryau tad*
*vidhāsyāmi yaddhitam*

"I will be greatly pleased when They come here. I will deal with Them in such a way that I will be ultimately benefited."

**Text 96**

*śāsanaṁ yadi vā śrutvā*
*mama tau paribhāṣitam*
*nāgacchetāṁ yathā-kālaṁ*
*nigrāhyāv api tau mama*

"If, after receiving my order, They refuse to come, or show no interest in participating in my festival then according to my opinion, They should be arrested and brought here."

**Text 97**

*sāntvam eva tu bāleṣu*
*pradhānaṁ prathamo nayaḥ*
*madhureṇaiva tau mandau*
*svayam evānayāśu vai*

"The best way to get children to do something is to speak to them in a polite and loving manner. Therefore, you should speak to the two brothers in a very sweet way and thus convince Them to come here without delay."

**Text 98**

*akrūra kuru me prītim*
*etaṁ parama-durlabhām*
*yadi vā nopajapto 'si*
*vasudevena suvrata*

*tathā kartavyam etād-dhi*
*yathā tāv āgamiṣyataḥ*

"O Akrūra, you always follow excellent vows. If Vasudeva has not yet polluted your mind then do as I have told you, for my pleasure. Try your best to arrange for the two boys to come here."

**Text 99**

*evam ākṣipyamāṇo 'pi*
*vasudevo vasūpamaḥ*

*sāgarākāraṁ ātmānaṁ*
*niṣprakampam adhārayat*

Even after hearing these harsh words from Kaṁsa, Vasudeva, who was powerful, like the Vasus, did not allow his expansive heart to become agitated. Rather, he kept his mind under control by exhibiting great patience.

**Text 100**

*vāk-chalyais tāḍyamānas tu*
*kaṁsenādīrgha-darśinā*
*kṣamāṁ manasi saṅdhāya*
*nottaraṁ praty abhāṣata*

Kaṁsa, who lacked foresight, repeatedly struck Vasudeva with the arrows of his harsh words. Still, Vasudeva was by nature forgiving and so he did not say anything in retaliation.

**Text 101**

*ye tu taṁ dadṛśus tatra*
*kṣipyamāṇam anekadhā*
*dhig-dhig ity asakṛt te vai*
*śanair ūcur avāṅ-mukhāḥ*

Those who witnessed this chastisement of Vasudeva lowered their heads in shame and hurriedly left that place.

**Text 102**

*akrūras tu mahā-tejā*
*jānan divyena cakṣuṣā*
*jalaṁ dṛṣṭveva tṛṣitaḥ*
*preṣitaḥ prītimān abhūt*

Greatly-exalted Akrūra, with his divine vision, knew everything about Kṛṣṇa and Balarāma. He was very happy to receive the opportunity to see Kṛṣṇa and Balarāma, just as one who is thirsty becomes overjoyed upon seeing water.

### Text 103

*tasminn eva muhūrte tu*
*mathurāyāḥ sa niryayau*
*prītimān puṇḍarīkākṣaṁ*
*draṣṭuṁ dāna-patiḥ svayam*

Magnanimous Akrura was extremely pleased that he would have the *darśana* of lotus-eyed Kṛṣṇa in Vṛndāvana. Therefore, he did not waste time but soon left Mathurā to see his beloved Lord.

Thus ends the translation of the twenty-second chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# King Andhaka Protests Kaṁsa's Abuse of Vasudeva

### Text 1

*vaiśampāyana uvāca*
*kṣiptaṁ yadu-vṛṣaṁ dṛṣṭvā*
*sarve te yadu-puṇgavāḥ*
*nipīḍya śravaṇān hastair*
*menire taṁ gatāyuṣam*

Vaiśampāyana said: O Janmejaya, upon hearing these blasphemous statements made by Kaṁsa against Vasudeva, who was a foremost member of the Yadu dynasty, the greatly heroic members of the Yadu dynasty hurriedly blocked their ears with their hands. They became convinced that Kaṁsa was not destined to live long.

### Text 2

*andhako 'nudvigna-manā*
*dhairyād avikṛtaṁ vacaḥ*
*provāca vadatāṁ śreṣṭhaḥ*
*samāje kaṁsam ojasā*

In that assembly, the eloquent speaker, Andhaka, was also present. He had no fear of Kaṁsa within his heart. Being fully self-controlled, he addressed King Kaṁsa in a grave and befitting manner.

### Text 3

*aślāghyo me mataḥ putra*
*tavāyaṁ vāk-pariśramaḥ*
*ayukto garhitaḥ sadbhir*
*bāndhaveṣu viśeṣataḥ*

"My dear son, although you have worked very hard while delivering your lengthy speech, I think that it was a complete waste of time and not at all praiseworthy. Indeed, it was highly inappropriate. Great personalities have always condemned such tactics. It is especially deplorable that such language was used to describe your friends and relatives."

### Text 4

*ayādavo yadi bhavāñ*
*chṛṇu tāvad yad ucyate*
*na hi tvāṁ yādavaṁ vīra*
*balāt kurvanti yādavāḥ*

"O great hero, now it is your turn to hear me with attention. If you do not want to consider yourself to be a member of the Yadu dynasty, we have no intention of trying to force you."

### Text 5

*aślāghyā vṛṣṇayaḥ putra*
*yeṣāṁ tvam anuśāsitā*
*ikṣvāku-vaṁśajo rājā*
*vinivṛttaḥ svayaṁ sakṛt*

"O child, the members of the Vṛṣṇi dynasty, of whom you are the ruler, are not worthy of praise. There once appeared a king in the Ikṣvāku dynasty who tortured his subjects. Ultimately, he had to relinquish his kingdom."

### Text 6

*bhojo vā yādavo vāsi*
*kaṁso vāsi yathā tathā*
*sahajaṁ te śiras tāta*
*jaṭī muṇḍo 'pi vā bhava*

"O dear one, whether you belong to the Bhoja or Yadu dynasty, whether you are Kaṁsa or someone else, you have been born with a head on your shoulders. Now, you may keep long hair, shave your head, or be anything else you want to be."

### Text 7

*ugrasenas tv ayaṁ śocyo*
*yo 'smākaṁ kula-pāṁsanaḥ*
*durjātīyena yena tvam*
*īdṛśo janitaḥ sutaḥ*

"According to me, the condition of Ugrasena is regrettable. He is a disgrace to our family because he begot a son like you."

**Text 8**

*na cātmano guṇāṁs*
*tāta pravadanti manīṣiṇaḥ*
*pareṇoktā guṇā gauṇyaṁ*
*yānti vedārtha-sammitāḥ*

"O dear one, thoughtful men never glorify their own qualities. Only when one's qualities are described or praised by others are such statements considered authoritative, like the statements of the Vedas."

**Text 9**

*pṛthivyāṁ yadu-vaṁśo*
*'yaṁ nindanīyo mahīkṣitām*
*bālaḥ kulāntakṛn-mūḍho*
*yeṣāṁ tvam anuśāsitā*

"The Yadu dynasty has now become an object of ridicule by the kings of this earth because it has a ruler who is the destroyer of his family, who is foolish, and who does not possess the power of discrimination."

**Text 10**

*asādhumadbhir vākyaiś*
*ca tvayā sādhv iti bhāṣitaiḥ*
*na cāpy āsāditaṁ kāryam*
*ātmā ca vivṛtaḥ kṛtaḥ*

"The regrettable words that you have spoken in this assembly, while considering them to be excellent, will not yield any tangible result. They have simply disclosed your real identity."

**Text 11**

*guror anavaliptasya*
*mānyasya mahatām api*

*kṣepaṇaṁ kaḥ śubhaṁ*
*manye dvijasyeva vadhe kṛte*

"To blaspheme respectable personalities who are completely free from false ego is more serious than killing a brāhmaṇa. By doing so, who can expect any benefit for himself?"

**Text 12**

*mānyāś caivābhigamyāś ca*
*vṛddhās tāta yathāgnayaḥ*
*krodho hi teṣāṁ pradahel*
*lokān antargatān api*

"My dear child, elderly persons should always be respected like fire otherwise, their anger can burn even exalted personalities to ashes."

**Text 13**

*budhena tāta dāntena*
*nityam abhy ucchritātmanā*
*dharmasya gatir anveṣyā*
*matsyasya gatir apsv iva*

"One who is on the path of self-progress, who is self-controlled, and who is a learned scholar, should always act according to religious principles. The intricacies of religious principles are very subtle, just as the movement of fish within the water is very difficult to perceive."

**Text 14**

*kevalaṁ tvaṁ tu darpeṇa*
*vṛddhān agni-samān iha*
*vācā tudasi marmaghnyā*
*amantroktā yathā ‘‘hutiḥ*

"Being controlled by your false ego, you simply hurt the feelings of elderly and respectable people, who are as brilliant as fire, by speaking against them with harsh language. Just as an offering made without chanting the proper *mantra* is useless, all your blasphemous words are of no consequence."

**Text 15**

*vasudevaṁ ca putrārthe*
*yad imaṁ parigarhasi*
*tatra mithyā pralāpaṁ te*
*nindāmi kṛpaṇaṁ vacaḥ*

"Whatever Vasudeva has done for the well-being of his two sons was his duty as a responsible father. Therefore, your criticisms of his behavior are nothing but expressions of utter madness. I strongly condemn this cowardly act of yours."

**Text 16**

*dāruṇe ca pitā putre*
*naiva dāruṇatāṁ vrajet*
*putrārthe hy āpadaḥ kaṣṭāḥ*
*pitaraḥ prāpnuvanti hi*

"Even if a son becomes envious of him, the father can never act cruelly toward him. A father is always prepared to face many difficulties for the sake of his son."

**Text 17**

*chādito vasudevena yadi*
*putraḥ śiśus tadā*
*manyase yady akartavyaṁ*
*tat pṛccha pitaraṁ svakam*

"If Vasudeva had hidden his son for His protection when He was born—that certainly cannot be considered a fault. If you think this to be improper, why don't you ask your father's opinion?"

**Text 18**

*garhatā vasudevaṁ ca*
*yadu-vaṁśaṁ ca nindatā*
*tvayā yādava-putrāṇāṁ*
*vairajaṁ viṣam arjitam*

"By criticizing Vasudeva and blaspheming the entire Yadu dynasty, you have only created poison, in the form of enmity with the members of the Yadu dynasty."

**Text 19**

*akartavyaṁ yadi kṛtaṁ*
*vasudevena putrajam*
*kimartham ugrasenena*
*śiśus tvaṁ na vināśitaḥ*

"If Vasudeva has acted unjustly by protecting the life of his son then why did your father, Ugrasena, give you all protection when you were a child?"

**Text 20**

*pun nāmno narakāt putro*
*yasmāt trātā pitṝṁstadā*
*tasmād bruvanti putreti*
*putraṁ dharmavido janāḥ*

"A real *putra,* or son, is he who saves his father from the hell known as *put.* That is why people who are conversant with the codes of religion refer to their sons as *putra.*"

**Text 21**

*jātyāṁ hi yādavaḥ kṛṣṇaḥ*
*sa ca saṅkarṣaṇo yuvā*
*tvaṁ cāpi vidhṛtas tābhyāṁ*
*jāta-vaireṇa cetasā*

"Kṛṣṇa and Balarāma also belong to the Yadu dynasty but you have considered Them to be your enemies, ever since They were born. Now, They accept you as Their enemy, as well."

**Text 22**

*uddhūtānīha sarveṣāṁ*
*yadūnāṁ hṛdayāni vai*
*vasudeve tvayā ''kṣipte*
*vāsudeve ca kopite*

"By severely criticizing Vasudeva, you have certainly ignited the fire of anger within the mind of his son, Kṛṣṇa. This has made the hearts of the Yadavas tremble."

### Text 23

*kṛṣṇe ca bhavato dveṣye*
*vasudeva-vigarhaṇāt*
*śaṁsanti cemāni bhayaṁ*
*nimittāny aśubhāni te*

"You had already exhibited your hatred towards Kṛṣṇa and now you have spoken harshly against Vasudeva. Because of this, you have created a very fearful condition for yourself."

### Text 24

*sarpāṇāṁ darśanaṁ tīvraṁ*
*duḥsvapnānāṁ niśā-kṣaye*
*puryā vaidhavya-śaṁsīni*
*kāraṇair anumīmahe*

"To dream about snakes and other such creatures at the end of the night is very inauspicious. The bad omens that are visible these days are a sure indication of future destruction. This is our conclusion."

### Text 25

*eṣa ghoro grahaḥ svātīm*
*ullikhan khe gabhastibhiḥ*
*vakram aṇgārakaś cakre*
*citrāyāṁ ghora-darśanaḥ*

"At present, the inauspicious planet, Rāhu, is covering the star, Svāti. The fierce-looking planet, Mars, appears to be devouring the star, Citrā, while casting a crooked glance at the *sarvato-badra cakra.*"

### Text 26

*budhena paścimā sandhyā*
*vyāptā ghoreṇa tejasā*
*vaiśvānara-pathe śukro*
*hy aticāraṁ cacāra ha*

"The planet, Mercury, appears near the western horizon. This indicates the end of the rule of a king. The planet, Venus, is moving fast toward the path of Vaiśvānara."

**Text 27**

*ketunā dhūmaketos tu*
*nakṣatrāṇi trayodaśa*
*bharaṇy ādīni bhinnāni*
*nānuyānti niśākaram*

"The inauspicious presence of Ketu has diminished the effulgence of thirteen stars, headed by Bharaṇi. It no longer follows the orbit of the moon."

**Text 28**

*prāk-sandhyā parigha-grastā*
*bhābhir bādhati bhāskaram*
*pratilomaṁ ca yānty eva*
*vyāharanto mṛga-dvijāḥ*

"The previous *sandhyā* was under the influence of Parigha. She obstructs the sun by her effulgence. As a result of this, birds and animals cry wildly, as if they have lost their sense of direction."

**Text 29**

*śivā śmaśānān niṣkramya*
*niḥśvāsāṅgāra-varṣiṇī*
*ubhe sandhye purīṁ*
*ghorā paryeti bahu vāśatī*

"In the evening and at dawn, a fierce-looking female jackal emerges from the crematorium and circles the entire city of Mathurā, while crying and showering balls of fire from her mouth."

**Text 30**

*ulkā nirghāta-nādena*
*papāta dharaṇī-tale*
*calaty aparvaṇi mahī*
*girīṇāṁ śikharāṇi ca*

"Some time ago, there were suddenly streaks of lightning and a shower of meteors. Because of this, the entire earth shook and the peaks of mountains began to crumble."

**Text 31**

*grastaḥ svar-bhānunā sūryo*
*diva naktam ajāyata*
*dhūmotpātair diśo vyāptāḥ*
*śuṣkāśani-samāhatāḥ*

"Only a few days ago, the planet, Rāhu, eclipsed the sun. As a result, it was dark during the daytime. We see clouds of smoke and various disturbances in the four directions. There is the presence of lightning even without any clouds in the sky."

**Text 32**

*prasravanti ghanā raktaṁ*
*sāśanistanayitnavaḥ*
*calitā devatāḥ sthānāt*
*tyajanti vihagā nagān*

"Clouds shower blood instead of rain, accompanied by lightning and thundering sounds. The deities of the demigods disappear from their altars and birds do not remain in the trees."

**Text 33**

*yāni rāja-vināśāya*
*daivajñāḥ kathayanti ha*
*tāni sarvāṇi paśyāmo*
*nimittāny aśubhāni vai*

"We directly experience all these inauspicious symptoms that indicate the destruction of a king, as told by expert astrologers."

**Text 34**

*tvaṁ cāpi svajana-dveṣī*
*raja-dharma-parāṅ-mukhaḥ*
*animittāgata-krodhaḥ*
*sannikṛṣṭa-bhayo hy asi*

"You are envious of your own relatives. You have become averse to performing your duties. You get angry unnecessarily. From all this, it appears that some misfortune will overcome you in the near future."

**Text 35**

*yas tvaṁ devopamaṁ*
*vṛddhaṁ vasudevaṁ vasūpamam*
*mohāt kṣipasi durbuddhe*
*kutas te śāntir ātmanaḥ*

"O sinful-minded one, how can you expect to be peaceful and happy when you have blasphemed Vasudeva, who is powerful like the demigods and Vasus?"

**Text 36**

*tvad-gato yo hi naḥ snehas*
*taṁ tyajāmo 'dya vai vayam*
*ahitaṁ svasya vaṁśasya na*
*tvāṁ kṣaṇam upāsmahe*

"From this time onwards, we will not have any affection or sympathy for you. You are a disgrace to your family! Therefore, we will no longer sit with you, even for a moment."

**Text 37**

*sa hi dāna-patir dhanyo*
*yo drakṣyati vane gatam*
*puṇḍarīka-viśālākṣaṁ*
*kṛṣṇam akliṣṭa-kāriṇam*

"Noble Akrūra is glorious because today he went to Vṛndāvana and will certainly directly see the lotus-eyed Kṛṣṇa, who can easily perform any seemingly impossible task."

**Text 38**

*chinna-mūlo hy ayaṁ vaṁśo*
*yadūnāṁ tvat kṛte kṛtaḥ*

*kṛṣṇo jñātīn samānāyya*
*sa sandhānaṁ kariṣyati*

"It is because of you that the Yadu dynasty is on the verge of destruction. Now, it is Kṛṣṇa who will come to the rescue and again bring all the brothers, friends, and well-wishers together."

**Text 39**

*kṣāntam eva tavānena*
*vasudevena dhīmatā*
*kāla-samyak-parijñāno*
*brūhi tvaṁ yad-yad icchasi*

"Intelligent Vasudeva has already forgiven your offenses. Your power of discrimination has been taken away by the all-powerful time factor. Therefore, you will certainly speak like a madman and do whatever you want."

**Text 40**

*mahyaṁ tu rocate kaṁsa*
*vasudeva-sahāyavān*
*gaccha kṛṣṇasya nilayaṁ*
*sandhis tena ca rocatām*

"O Kaṁsa, my advice is that you go, along with Vasudeva, and approach Kṛṣṇa. Try to make an alliance of friendship with Him."

Thus ends the translation of the twenty-third chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Kṛṣṇa Kills the Keśī Demon

### Text 1

*vaiśampāyana uvāca*
*andhakasya vacaḥ śrutvā*
*kaṁsaḥ saṁrakta-locanaḥ*
*na kiñcid abravīt krodhād*
*viveśa svaṁ niketanam*

Vaiśampāyana said: O Janamejaya, after hearing Andhaka's speech, Kaṁsa's eyes became red, like fire. While remaining silent, he got up in an angry mood, stormed out of the assembly, and entered his palace.

### Text 2

*te ca sarve yathāveśma*
*yādavāḥ śruta-vistarāḥ*
*jagmur vigata-saṅkalpāḥ*
*kaṁsa-vaikṛta-śaṁsinaḥ*

All the assembled members of the Yadu dynasty were very disappointed after hearing the discussions. They unhurriedly got up from their seats and returned home. On the way, they discussed among themselves how Kaṁsa's intelligence had been misdirected.

### Text 3

*akrūro 'pi yathā ''jñaptaḥ*
*kṛṣṇa-darśana-lālasaḥ*
*jagāma ratha-mukhyena*
*manasā tulya-gāminā*

Akrūra had a strong desire to go and see his beloved Lord Kṛṣṇa. He also got up, and according to the order of Kaṁsa, mounted an excellent chariot and departed.

### Text 4

*kṛṣṇasyāpi nimittāni*
*śubhāny aṅga-gatāni vai*
*pita-tulyena śaṁsanti*
*bāndhavena samāgamam*

Meanwhile, Kṛṣṇa witnessed some auspicious omens that indicated He would surely meet someone near and dear, such as a close relative.

### Text 5

*prāg eva ca narendreṇa*
*māthureṇa ugraseninā*
*keśinaḥ preṣito dūto*
*vadhāyopendra-kāraṇāt*

Before Akrūra was dispatched to Vṛndāvana, Ugrasena's son, Kaṁsa, sent a messenger to the demon, Keśī, saying that he should immediately go to Vṛndāvana and kill Kṛṣṇa.

### Text 6

*sa ca dūta-vacaḥ śrutvā*
*keśī-kleśakaro nṛṇām*
*vṛndāvana-gato gopān*
*bādhate sma durāsadaḥ*

Being thus ordered by Kaṁsa, Keśī, who always inflicted pain upon others and who was very difficult to defeat, went to Vṛndāvana and began to harass the cowherd men.

### Text 7

*mānuṣaṁ māṁsam aśnānaḥ*
*kruddho duṣṭa-parākramaḥ*
*durdānto vājidaityo*
*'sāvakarot kadanaṁ mahat*

Keśī was a very formidable demon who had assumed the form of a horse. He ate human flesh. In an angry mood, the demon went to Vṛndāvana and engaged in killing all kinds of living entities indiscriminately.

**Text 8**

*nighnan gā vai sagopālān*
*gavāṁ piśita-bhojanaḥ*
*durmadaḥ kāmacārī ca*
*sa keśī niravagrahaḥ*

He killed cows and cowherd boys and ate their flesh. The intoxicated demon, Keśī, wandered freely about Vṛndāvana, acting in a most licentious manner.

**Text 9**

*tad araṇyaṁ śmaśānābhaṁ*
*nṛṇāṁ māṁsāsthibhir vṛtam*
*yatrāste sa hi duṣṭātmā*
*keśī turaga-dānavaḥ*

Wherever the sinful demon, Keśī, remained became covered with human flesh and bones so that it appeared like a crematorium.

**Text 10**

*khurair dārayate bhūmiṁ*
*vegenārujate drumān*
*heṣitaiḥ sparddhate vāyuṁ*
*plutair laṅghayate nabhaḥ*

He pierced the surface of the earth with his sharp hooves and felled many trees with his forceful push. He would wildly jump into the sky and neigh so loudly that everyone became frightened.

**Text 11**

*atipravṛddho mattaś ca*
*duṣṭo 'śvo vana-gocaraḥ*
*ākampita-saṭo raudraḥ*
*kaṁsasya caritānugaḥ*

The sinful horse demon roamed the forest at will. He was exceedingly proud of his strength and his jaws always moved in anger. This formidable demon was a staunch follower of Kaṁsa.

**Text 12**

*īriṇaṁ tad vanaṁ sarvaṁ*
*tenāsīt papa-karmaṇā*
*kṛtaṁ turaga-daityena*
*sarvān gopāñ jighāṁsatā*

It appeared as if the sinful-minded horse demon, whose only aim was to eat human flesh, would make the Vṛndāvana forest devoid of inhabitants.

**Text 13**

*tena duṣṭa-pracāreṇa dūṣitaṁ*
*tad vanaṁ mahat*
*na nṛbhir go-dhanair vāpi*
*sevyate vana-vṛttibhiḥ*

The evil-minded demon created havoc and polluted the entire forest of Vṛndāvana. The cowherds and cows, who depended heavily on the forest, were afraid to enter it.

**Text 14**

*niḥsampātaḥ kṛtaḥ panthās*
*tena tad viṣayāśrayaḥ*
*madāc calita-vṛttena*
*nṛ-māṁsāny aśnatā bhṛśam*

Due to excessive pride, the demon had no sense of proper behavior and he was very fond of eating human flesh. It was impossible for anyone to walk on the path near his residence because of the foul smell.

**Text 15**

*nṛ-śabdānusaraḥ kruddhaḥ*
*sa kadācid vanāgame*

*jagāma ghoṣa-saṁvāsaṁ*
*coditaḥ kāla-dharmaṇā*

One day, while following the sound of human beings, the demon, Keśī, entered the locality of the cowherd men in an angry mood. At that time, he looked desperate and fully intoxicated.

**Text 16**

*taṁ dṛṣṭvā dudruvur gopāḥ*
*striyaś ca śiśubhiḥ saha*
*krandamānā jagannāthaṁ*
*kṛṣṇaṁ nātham upāśritāḥ*

As soon as the cowherd men and women saw the ferocious demon, they picked up their children and ran away. They cried pathetically and approached Kṛṣṇa, who is the supreme protector and Lord of the universe.

**Text 17**

*tāsāṁ rudita-śabdena*
*gopānāṁ kranditena ca*
*datvābhayaṁ tu kṛṣṇo vai*
*keśinaṁ so 'bhidudruve*

Kṛṣṇa, whose heart became softened by hearing the crying of the cowherd men and women, gave them assurances, thus freeing them from fear, and then turned towards the demon in an angry mood.

**Text 18**

*keśī cāpy unnata-grīvaḥ*
*prakāśa-daśanekṣaṇaḥ*
*heṣamāṇo javodagro*
*govindābhimukho yayau*

The demon, Keśī, lifted his head and charged at Kṛṣṇa, while neighing loudly. He displayed his sharp teeth and looked at Kṛṣṇa with reddish eyes.

**Text 19**

*tam āpatantaṁ samprekṣya*
*keśinaṁ haya-dānavam*
*pratyujjagāma govindas*
*toyadaḥ śaśinaṁ yathā*

When Kṛṣṇa saw that the horse demon. Keśī, was approaching Him with great force, He came to challenge him. It thus appeared as if an evening cloud was approaching the moon.

**Text 20**

*keśinas tu tamabhyāśe*
*dṛṣṭvā kṛṣṇam avasthitam*
*manuṣya-buddhayo gopāḥ*
*kṛṣṇam ūcur hitaiṣiṇaḥ*

When all the Vrajavāsīs, who considered Kṛṣṇa to be an ordinary human child, and who was His well-wisher, saw Him standing before the demon, Keśī, they spoke as follows.

**Text 21**

*kṛṣṇa tāta na khalv eṣa*
*sahasā te hayādhamaḥ*
*upasarpyo bhavān bālaḥ*
*pāpaś caiṣa durāsadaḥ*

"O beloved Kṛṣṇa, don't go near this wretched horse because You are still a young boy and this sinful demon is very formidable."

**Text 22**

*eṣa kaṁsasya sahajaḥ*
*prāṇas tāta bahiścaraḥ*
*uttamaś ca hayendrāṇāṁ*
*dānavo 'pratimo yudhi*

"O child, he is Kaṁsa's life and soul. He is the foremost among all kings of horses. There is no one here who can hope to defeat this demon."

### Text 23

*trāsanaḥ sarva-bhūtānāṁ*
*turagāṇāṁ mahā-balaḥ*
*avadhyaḥ sarva-bhūtānāṁ*
*prathamaḥ pāpa-karmaṇām*

"This demon, who terrifies all living entities, is the most powerful among all horses. He cannot be killed by any living entity. He is foremost among all sinful beings."

### Text 24

*gopānāṁ tad vacaḥ śrutvā*
*vadatāṁ madhusūdanaḥ*
*keśinā saha yuddhāya*
*matiṁ cakre 'risūdanaḥ*

After the cowherd men had thus advised Kṛṣṇa, the killer of the demon, Madhu, He decided to fight with Keśī.

### Text 25

*tataḥ sabyaṁ dakṣiṇaṁ ca*
*maṇḍalaṁ sa paribhraman*
*padbhyām ubhābhyāṁ sa hayaḥ*
*krodhenārujate drumān*

Thereafter, the demon began to move restlessly, sometimes to the right and sometimes to the left. In a fit of anger, he broke many trees, kicking them with his hind legs.

### Text 26

*mukhe lambasaṭe cāsya*
*skandhe keṣa-ghanāvṛte*
*valayo 'bhra-taraṅgābhāḥ*
*susruvuḥ krodhajaṁ jalam*

The demon became covered with perspiration, matting his thick hair. His fearsome mouth contained two long and powerful jaws.

### Text 27

*sa phenaṁ vaktrajaṁ*
*caiva vavarṣa rajasāvṛtam*
*hima-kāle yathā vyomni*
*nīhāram iva cadramāḥ*

Foam mixed with dust came from his mouth. It appeared as if the moon created fog during the dewy season.

### Text 28

*govindam aravindākṣaṁ*
*heṣitodgāra-śīkaraiḥ*
*sa phenair vaktra-nirgīrṇaiḥ*
*prokṣayāmāsa bhārata*

O descendent of Bharata, with the saliva that gushed from the demon's mouth when he neighed, and with the foam that also came from his mouth, he soaked lotus-eyed Kṛṣṇa's transcendental body.

### Text 29

*khuroddhūtāvasiktena*
*madhukakṣoda-pāṇḍunā*
*rajasā sa hayaḥ kṛṣṇaṁ*
*cakārāruṇa-mūrdhajam*

With the dust stirred up when the demon's hooves struck the earth, the color of which resembled the pollen of *madhuka* flowers, the color of Kṛṣṇa's hair turned from black to red.

### Text 30

*pluta-valgita-pādas tu*
*takṣamāṇo dharāṁ khuraiḥ*
*dantān nirdaśamānas tu*
*keśī kṛṣṇam upādravat*

Keśī thrust his legs here and there out of anger. With his sharp hooves, he pierced the earth. As he forcefully charged Kṛṣṇa, he gnashed his teeth.

### Text 31

*sa saṁsaktas tu kṛṣṇena*
*keśī turaga-sattamaḥ*
*pūrvābhyāṁ caraṇābhyāṁ*
*vai kṛṣṇaṁ vakṣasy atāḍayat*

The demon, Keśī, who was very powerful, began fighting with Kṛṣṇa by lifting his front legs and then kicking Him in the chest.

### Text 32

*punaḥ punaḥ sa ca balī*
*prāhiṇot pārśvataḥ khurān*
*kṛṣṇasya dānavo ghoraṁ*
*prahāram amitaujasaḥ*

The powerful demon tried every possible way to attack Kṛṣṇa from all sides and while doing so, he appeared to torment the Lord, who possesses unlimited prowess.

### Text 33

*vaktreṇa cāsya ghoreṇa*
*tīkṣṇa-daṁṣṭrāyudhena vai*
*adaśad bāhu-śikharaṁ*
*kṛṣṇasya ruṣito hayaḥ*

Keśī, whose principal weapon was his sharp teeth, opened his mouth and in an angry mood, bit the tip of Kṛṣṇa's hand, thus injuring Him.

### Text 34

*sa lamba-kesarasaṭaḥ*
*kṛṣṇena saha saṅgataḥ*
*rarāja keśī meghena*
*saṁsaktaḥ kha ivāṁśumān*

Keśī, who had broad and powerful jaws, and who was desperately fighting with Kṛṣṇa, appeared like the sun confronting clouds in the sky.

**Text 35**

*uras tasyorasā hantumiyeṣa*
*balavān hayaḥ*
*vegena vāsudevasya krodhād*
*dviguṇa-vikramaḥ*

Because of his great anger, the demon's strength seemed to double. He then hit Kṛṣṇa's chest by pushing Him with his own chest.

**Text 36**

*tasyotsiktasya balavān kṛṣṇo*
*'py amita-vikramaḥ*
*bāhumābhoginaṁ kṛtvā mukhe*
*kruddhaḥ samādadhat*

However, Kṛṣṇa, who is unlimitedly powerful, and who was very angry with Keśī, extended His hand and inserted it into the mouth of the puffed-up demon.

**Text 37**

*sa taṁ bāhum aśakto vai*
*khādituṁ bhettum eva ca*
*daśanair mūla-nirmuktaiḥ*
*saphenaṁ rudhiraṁ vaman*

Although the demon tried his best to chew Kṛṣṇa's hand, he could not do so. Instead, his teeth became uprooted so that blood and foam oozed from his mouth.

**Text 38**

*vipāṭitābhyām oṣṭhābhyāṁ*
*kaṭābhyāṁ vidalīkṛtaḥ*
*akṣiṇī vivṛte cakre visṛte*
*mukta-bandhane*

His lips and checks torn apart and his throat choked, Keśī's eyes came out from their sockets.

### Text 39

*nirastahanur āviṣṭaḥ*
*śoṇitākta-vilocanaḥ*
*utkarṇo naṣṭa-cetās tu*
*sa keśī bahvaceṣṭata*

With his chin fractured, blood coming from his eye sockets, and his ears fallen off, the Keśī demon lost consciousness as his legs flayed in all directions.

### Text 40

*utpatann asakṛt pādaiḥ*
*śakṛn mūtraṁ samutsṛjan*
*khinnāṅga-romā śrāntas tu*
*niryatna-caraṇo 'bhavat*

Passing stool and urine and every limb of his body fractured and bleeding, the demon fell to the ground, motionless.

### Text 41

*keśi-vaktra-vilagnas tu*
*kṛṣṇa-bāhur aśobhata*
*vyābhugna iva gharmānte*
*candrārdha-kiraṇair ghanaḥ*

Kṛṣṇa's hand that remained within Keśī's mouth appeared like a cloud surrounded by the rays of the crescent moon during the rainy season.

### Text 42

*keśī ca kṛṣṇa-saṁsaktaḥ*
*śānta-gātro vyarocata*
*prabhātāvanataś candraḥ*
*śrānto merum ivāśritaḥ*

The body of the demon, Keśī, which was clasping the body of Lord Kṛṣṇa remained motionless. At that time, the demon appeared like the moon that had taken shelter of the peak of a mountain early in the morning, being exhausted from traveling.

### Text 43

*tasya kṛṣṇa-bhujoddhūtāḥ*
*keśino daṣanā mukhāt*
*petuḥ śaradi nistoyāḥ*
*sitābhrāvayavā iva*

Being hit by Kṛṣṇa's powerful blow, the demon's teeth fell from his mouth. These teeth appeared like small white clouds devoid of water in autumn.

### Text 44

*sa tu keśī bhṛśaṁ śāntaḥ*
*kṛṣṇenākliṣṭa-karmaṇā*
*svabhujaṁ svāyataṁ kṛtvā*
*pāṭito balavat tadā*

When Keśī fell to the ground, Kṛṣṇa, who is capable of performing wonderful activities, removed His hand from his mouth.

### Text 45

*sa pāṭito bhujenājau*
*kṛṣṇena vikṛtānanaḥ*
*keśī nadan mahā-nādaṁ*
*dānavo vyathitas tadā*

The demon's mouth was disfigured, having been torn apart by the extended hand of Kṛṣṇa. As a result, the demon had screamed loudly with intense pain at the time of death.

### Text 46

*vighūrṇamānas trastāṅgo*
*mukhād rudhiram udvaman*
*bhṛśaṁ vyaṅgīkṛta-vapur*
*nikṛttārddha ivācalaḥ*

While spinning around and vomiting blood, the demon had fallen to the ground, his body smashed. He appeared like a mountain that had been split into two parts.

**Text 47**

*vyāditāsyo mahā-raudraḥ so*
*'suraḥ kṛṣṇa-bāhunā*
*nipapāta yathā kṛtto nāgo*
*hi dvidalīkṛtaḥ*

The body of the Keśī demon had been spilt into two parts by Kṛṣṇa. The terrible demon fell down to the ground like a big elephant with its body split into two.

**Text 48**

*bāhunā kṛtta-dehasya*
*keśino rūpam ābabhau*
*paśor iva mahā-ghoraṁ*
*nihatasya pinākinā*

Keśī's body, which was torn into two pieces by Kṛṣṇa, looked extremely fearful, like the body of Mahiṣāsura, who was killed by the wife of Lord Śiva, who carries a bow in his hand.

**Text 49**

*dvipāda-pṛṣtha-puccharddhe*
*śravaṇaikākṣi-nāsike*
*keśinas tadvidhābhūte dve*
*cārdhe rejatuḥ kṣitau*

The gigantic body of the Keśī demon lay on the ground in two pieces, each having two legs, half of a back, half of a tail, one ear, one eye, and one nostril.

**Text 50**

*keśi-danta-kṣatasyāpi*
*kṛṣṇasya śuśubhe bhujaḥ*
*vṛddhaḥ śāla ivāraṇye*
*gajendra-daśanāṅkitaḥ*

Kṛṣṇa's hand, which had been injured by Keśī's sharp teeth, appeared like a huge *sāla* tree, marred by the sharp teeth of the king of elephants.

### Text 51

*taṁ hatvā keśinaṁ yuddhe*
*kalpayitvā ca bhāgaśaḥ*
*kṛṣṇaḥ padma-palāśākṣo*
*haṁsas tatraiva tasthivān*

After killing the demon, Keśī, in this way and tearing his body into pieces, lotus-eyed Kṛṣṇa stood, smiling beautifully.

### Text 52

*taṁ hataṁ keśinaṁ dṛṣṭvā*
*gopā gopa-striyas tathā*
*babhūvur muditāḥ sarve*
*hata-vighnā gata-klamāḥ*

When the cowherd men and women of Vraja saw that the demon had been killed by Kṛṣṇa, they became jubilant, their distress having been vanquished.

### Text 53

*dāmodaraṁ tu śrīmantaṁ*
*yathā-sthānaṁ yathā-vayaḥ*
*abhyanandan priyair vākyaiḥ*
*pūjayantaḥ punaḥ punaḥ*

According to their ages and positions, all the cowherd residents of Vraja repeatedly congratulated Dāmodara with very attractive words.

### Text 54

*gopā ūcuḥ*
*aho tāta kṛtaṁ karma hato*
*'yaṁ loka-kaṇṭakaḥ*
*daityaḥ kṣiticaraḥ kṛṣṇa*
*haya-rūpaṁ samāsthitaḥ*

The cowherd men said: My dear child, what you have done is simply wonderful. Kṛṣṇa, You killed the demon in the form of a horse, who created a very fearful situation for everyone.

**Text 55**

*kṛtaṁ vṛndāvanaṁ kṣemaṁ*
*sevyaṁ nṛ-mṛga-pakṣiṇām*
*ghnatā pāpam imaṁ tāta*
*keśinaṁ hayadānavam*

O beloved child, by killing the sinful horse demon, Keśī, You have enabled the forest of Vṛndāvana to revert to its original condition, fit for the habitation of human beings, as well as animals and birds.

**Text 56**

*hatā no bahavo gopā*
*gāvo vatseṣu vatsalāḥ*
*naike cānye janapadā*
*hatānena durātmanā*

This mischievous demon had killed many of our friends, as well as many cows and calves. Indeed, he had killed countless living entities.

**Text 57**

*eṣa saṁvartakaṁ kartum*
*udyataḥ khalu pāpakṛt*
*nṛ-lokaṁ nirnaraṁ kṛtvā*
*cartukāmo yathā-sukham*

This sinful demon appeared to desire to destroy the entire world, as if he wanted to make the earth devoid of human habitation so that he could live happily alone.

**Text 58**

*naitasya pramukhe sthātuṁ*
*kaścic chakto jijīviṣuḥ*
*api deva-samūheṣu kiṁ*
*punaḥ pṛthivī-tale*

No one who valued his life would dare stand before this demon. Even the demigods were afraid of him and so, what to speak of the inhabitants of the earth.

### Text 59

*vaiśampāyana uvāca*
*athāhāntarhito vipro nāradaḥ*
*khagamo muniḥ*
*prīto 'smi viṣṇo deveśa*
*kṛṣṇa kṛṣṇeti cābravīt*

Vaiśampāyana said: O Janamejaya, at that moment, the great sage, Nārada, who wanders about the universe at will, spoke while remaining in the sky, "O master of the demigods, Lord Viṣṇu! O Lord Kṛṣṇa, what you have done is very pleasing for us."

### Text 60

*nārada uvāca*
*yad idaṁ duṣkaraṁ karma*
*kṛtaṁ keśi-jighāṁsayā*
*tvayy eva kevalaṁ yuktaṁ*
*tridive tryambakasya vā*

Nārada said: The extraordinary act that You performed by killing the demon, Keśī, is most befitting Your exalted position. Besides You, only three-eyed Lord Śiva would have been capable of performing this wonderful act.

### Text 61

*ahaṁ yuddhotsukas tāta*
*tvad-gatenāntarātmanā*
*idaṁ nara-hayaṁ yuddhaṁ*
*draṣṭuṁ svargād ihāgataḥ*

I am always very eager to watch You battle the demons. I quickly came here from the heavenly planets while meditating on Your lotus feet.

### Text 62

*pūtanā-nidhanādīni*
*karmāṇi tava dṛṣṭavān*
*ahaṁ tv anena govinda*
*karmaṇā paritoṣitaḥ*

O Govinda, I had witnessed Your pastimes of killing other great demons, such as Pūtanā, but I am particularly pleased by Your killing this demon, Keśī.

**Text 63**

*hayād asmān mahendro*
*'pi bibheti balasūdanaḥ*
*kurvāṇāc ca vapur ghoraṁ*
*keśino duṣṭa-cetasaḥ*

What to speak of human beings, even powerful Indra, the king of the demigods, was afraid of this formidable evil-minded horse demon, Keśī.

**Text 64**

*yat-tvayā pāṭito deho*
*bhujenāyata-parvaṇā*
*eṣo 'sya mṛtyur antāya*
*vihito viśva-yoninā*

Long ago, Lord Brahmā, the creator of the universe, had predicted how You would kill this demon by placing Your hand within his mouth and breaking his body into two parts.

**Text 65**

*yasmāt tvayā hataḥ keśī tasmān*
*mac-chāsanaṁ śṛṇu*
*keśavo nāma nāmnā tvaṁ*
*khyāto loke bhaviṣyasi*

It is my wish that because You have killed the demon, Keśī, from this time onward, You should be known throughout the world as Keśava.

**Text 66**

*svasty astu bhavato loke sādhu*
*yāmy aham āśugaḥ*
*kṛty aśeṣaṁ ca te kāryaṁ*
*śaktas tvam asi mā ciram*

May all good fortune be Yours! I will now continue my wanderings over the universe while You continue to execute Your mission. You are capable of performing activities as You please and so, accomplish Your mission without delay.

### Text 67

*tvayi kāryāntara-gate*
*narā iva divaukasaḥ*
*viḍambayantaḥ krīḍanti*
*līlāṁ tvad balam āśritāḥ*

When You appear to diminish the burden of the earth, the demigods, being protected by You, take part in relishing Your pastimes as a human being.

### Text 68

*abhyāśe vartate kālo*
*bhāratasyāhavodadheḥ*
*hasta-prāptāni yuddhāni*
*rājñāṁ tridiva-gāminām*

The time for the great battle of the *Mahābhārata* is approaching. Those fortunate kings who die in that battle will attain exalted destinations.

### Text 69

*panthānaḥ śodhitā vyomni*
*vimānārohaṇordhvagāḥ*
*avakāśā vibhajyante śakra-*
*loke mahīkṣitām*

The pathway to heaven has been cleared so that when the fortunate kings ascend to Indraloka, they will find that all facilities are available for their enjoyment.

### Text 70

*ugrasena-sute śānte*
*padasthe tvayi keśava*

*abhitas tan mahad yuddhaṁ*
*bhaviṣyati mahīkṣitām*

O Keśava, when, after the death of Ugrasena's son, Kaṁsa, You assume the responsibility for protecting the members of the Yadu dynasty, a great battle of kings will take place.

### Text 71

*tvāṁ cāpratima-karmāṇaṁ*
*saṁśrayiṣyanti pāṇḍavāḥ*
*bheda-kāle narendrāṇāṁ*
*pakṣa-grāho bhaviṣyasi*

The Pāṇḍavas will take shelter of You, whose activities are beyond compare. A dispute will arise, resulting in a fierce battle and at that time, You will take the side of the Pāṇḍavas.

### Text 72

*tvayi rājāsanasthe hi*
*rāja-śriyam anuttamām*
*śubhāṁ tyakṣyanti rājānas*
*tvat-prabhāvān na saṁśayaḥ*

There is no doubt that when You sit upon the throne, by Your influence, all other powerful kings will give up their false pride and surrender unto You.

### Text 73

*eṣa me kṛṣṇa sandeśaḥ*
*śrutibhiḥ khyātim eṣyati*
*devatānāṁ divisthānāṁ*
*jagataś ca jagatpate*

O supreme controller of the universe! O Kṛṣṇa, I have come to advise You to now reveal Your supreme personality, which is unknown even to the Vedas.

### Text 74

*dṛṣṭaṁ me bhavataḥ karma*
*dṛṣṭaś cāsi mayā prabho*

*kaṁse bhūyaḥ sameṣyāmi*
*sādhite sādhu yāmy aham*

O my Lord, I have witnessed Your incomparable prowess. All glories to You! I beg permission to depart and I will return after You kill Kaṁsa.

**Texts 75-76**

*evam uktvā tu sa tadā*
*nāradaḥ khaṁ jagāma ha*
*nāradasya vacaḥ śrutvā*
*deva-saṅgīta-yoninaḥ*

*tatheti sa samābhāṣya*
*punar-gopān samāsadat*
*gopāḥ kṛṣṇaṁ samāsādya*
*viviśur vrajam eva ha*

After speaking these words, Nārada departed through the sky. After hearing these words of Nārada, who is very expert in the art of music, Kṛṣṇa accepted them, saying, "So be it." Thereafter, Kṛṣṇa, along with his cowherd friends, returned home.

Thus ends the translation of the twenty-fourth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Akrūra's Arrival in Vṛndāvana

### Texts 1-13

*vaiśampāyana uvāca*
*athās taṁ gacchati tadā*
*manda-raśmau divākare*
*sandhyārakta-tale vyomni*
*śaśāṅke pāṇḍu-maṇḍale*

*nīḍastheṣu vihaṅgeṣu*
*satsu prāduṣkṛtāgniṣu*
*īṣattamaḥ-saṁvṛtāsu*
*dikṣu sarvāsu sarvaśaḥ*

*ghoṣa-vāsiṣu supteṣu*
*vāśantīṣu śivāsu ca*
*naktañ-careṣu hṛṣṭeṣu*
*piśitāśana-kāṅkṣiṣu*

*śakra-gopāhvayāmode*
*pradoṣe 'bhyāsa-taskare*
*sandhyāmayīm iva guhāṁ*
*sampratiṣṭhe divākare*

*adhiśrayaṇa-velāyāṁ*
*prāptāyāṁ gṛhamedhinām*
*vanyair vaikhānasair mantrair*
*hūyamāne hutāśane*

*upāvṛttāsu vai goṣu*
*duhyamānāsu ca vraje*
*asakṛd vyāharantīṣu*
*baddha-vatsāsu dhenuṣu*

*prakīrṇa-dāmanīkeṣu gās*
*tathaivāhvayatsu ca*

*saninādeṣu gopeṣu*
*kālyamāne ca go-dhane*

*karīṣeṣu prakḷpteṣu*
*dīpyamāneṣu sarvaśaḥ*
*kāṣṭha-bhārānata-skandhair*
*gopair abhyāgatais tathā*

*kiñcid abhyudyate some*
*manda-raśmau virājati*
*īṣad-vigāhamānāyāṁ*
*rajanyāṁ divase gate*

*prāpte dinavyuparame*
*pravṛtte kṣaṇadā-mukhe*
*bhāskare tejasi gate*
*saumye tejasy upasthite*

*agnihotrākule kāle*
*saumyendau samupasthite*
*agnī-ṣomātmake saṅdhau*
*vartamāne jaganmaye*

*paścimenāgni-dīptena*
*pūrveṇotpala-varcasā*
*dagdhādri-sadṛśe vyomni*
*kiñcit tārāgaṇākule*

*vayobhir vāsam uśatāṁ*
*bandhubhiś ca samāgamam*
*śaṁsadbhiḥ syandanenāśu*
*prāpto dāna-patir vrajam*

Vaiśampāyana said: O Janamejaya, late in the afternoon, when the sun was about to set so that daylight was fading, as the sky began to get dark, as the moonlight became clearly visible, when the birds returned to their nests to rest, when the best of priests began to ignite the sacred fire for performing sacrifice, when the four directions slowly darkened, when female jackals began to howl, when nocturnal animals that eat flesh became enlivened, when evening, which gives joy to the *indragopa* germ and marks the end of the study of the Vedas, as the sun entered the cave of twilight, when the time for householders to offer ghee into the sacrificial fire arrived, when the *vānaprasthas* began of offer oblations into the sacred fire, after the cows had returned home from the pasturing grounds and had been milked, as the cows and calves were being tied with ropes, as the cows repeatedly bellowed, as the cowherd men gathered their cows into the cowsheds, as the cowherd men returned home after collecting dry wood from the forest, as they began to make their fires with dry cow dung and wood, as the dim moonlight began to slowly manifest, as darkness began to cover all directions, when the first *prahara* of the night commenced, as the heat of the sun continued to diminish and the coolness of the moon began to manifest, as the sweet aroma emanating from the *agnihotra* sacrifices spread on all sides, as the beautiful moon began to shine in the sky, when the period known as *agniṣomātmaka* commenced, when a reddish radiance filled the western horizon, making the sky appear like a burnt mountain, when a few stars began to a twinkle in the sky, and as the birds gave indications to travelers that they would soon meet their friends, most magnanimous Akrūra arrived in Vṛndāvana on his chariot.

### Text 14

*pravišann eva papraccha*
*sānnidhyaṁ keśavasya saḥ*
*rauhiṇeyasya cākrūro*
*nanda-gopasya cāsakṛt*

When Akrūra arrived at the outskirts of Vṛndāvana, he inquired from various people about the residence of Kṛṣṇa, Balarāma, the son of Rohiṇī, and Nanda Mahārāja.

### Text 15

*sa nanda-gopasya gṛhaṁ*
*vāsāya vibudhopamaḥ*

*avatīrya tato yānāt*
*praviveśa mahā-balaḥ*

Powerful Akrūra, who was as good as a demigod, got down from his chariot and entered the residence of the cowherd, Nanda.

**Texts 16-19**

*harṣa-pūrṇena vaktreṇa*
*sāśru-netreṇa caiva hi*
*praviśann eva ca dvāri*
*dadarśādohane gavām*

*vatsa-madhye sthitaṁ kṛṣṇaṁ*
*savatsam iva govṛṣam*
*sa taṁ harṣa-parītena*
*vacasā gadgadena vai*

*ehi keśava tāteti*
*pravyāharata dharmavit*
*uttāna-śāyinaṁ dṛṣṭvā*
*punar dṛṣṭvā śriyā vṛtam*

*avyakta-yauvanaṁ kṛṣṇam*
*akrūraḥ praśaśaṁsa ha*
*ayaṁ sa puṇḍarīkākṣaḥ*
*siṁha-śārdūla-vikramaḥ*

*sampūrṇa-jala-meghābhaḥ*
*parvata-pravarākṛtiḥ*

Akrūra became ecstatic and tears of love flowed from his eyes. Upon entering the courtyard of Nanda Mahārāja's house, he saw Kṛṣṇa standing in the midst of many calves inside a cowshed where the cows were being milked. It seemed as if a great ox was standing in the midst of many calves. When Akrūra, who knew very well the principles of religion, saw Kṛṣṇa, he spoke in a voice that was choked due to intense emotion, "My dear Keśava, I have come to see You."

Upon seeing Kṛṣṇa, who he had seen crawling in His childhood, now grown up as a youth full of beauty and enthusiasm, Akrūra thought, "He must be lotus-eyed Kṛṣṇa, who is as powerful as a lion. His complexion is just like that of a dark cloud filled with water and He appears as tall as a mountain.

**Text 20**

*mṛdheṣvadharṣaṇīyena*
*saśrīvatsena vakṣasā*
*dviṣan nidhana-dakṣābhyāṁ*
*bhujābhyāṁ sādhu bhūṣitaḥ*

"He whose chest is marked with Śrīvatsa is invincible in battle. His hands are expert in killing His enemies. His broad chest and graceful hands greatly enhance His beauty."

**Text 21**

*mūrtimān sa rahasyātmā*
*jagato 'gryasya bhājanam*
*gopa-veṣadharo viṣṇur*
*udagrāgrya-tanūr uhaḥ*

"He is that most confidential personality who is unknown by the *Upaniṣads.* He alone deserves the first worship of the people of this world. He is Lord Viṣṇu Himself, appearing as a cowherd boy. The hair on His body stands on end when He sees His pure devotees."

**Text 22**

*kirīṭa-lāñchanenāpi*
*śirasā chatra-varcasā*
*kuṇḍalottama-yogyābhyāṁ*
*śravaṇābhyāṁ vibhūṣitaḥ*

"His head is adorned with a crown and a glittering effulgence. His ears are decorated with two attractive earrings."

**Text 23**

*hārārheṇa ca pīnena*
*suvistīrṇena vakṣasā*
*dvābhyāṁ bhujābhyāṁ vṛttābhyāṁ*
*dīrghābhyām upaśobhitaḥ*

"He looks very handsome with His broad chest, which is decorated with a necklace, and His two powerful arms."

**Text 24**

*strī-sahasropacaryeṇa*
*vapuṣā manmathādhinā*
*pīte vasāno vasane so*
*'yaṁ viṣṇuḥ sanātanaḥ*

"He has reached the conjunction of the *paugaṇḍa* and *yauvana* ages, where one becomes blessed by Cupid. His form is worthy of being served by thousands of young girls. He is dressed in two pieces of yellow cloth. He is the eternal Lord Viṣṇu, present upon the earth."

**Text 25**

*dharaṇy āśraya-bhūtābhyāṁ*
*caraṇābhyām arindamaḥ*
*trailokyākrānti-bhūtābhyāṁ*
*bhuvi padbhyāṁ vyavasthitaḥ*

"This Kṛṣṇa who is standing before me is the shelter of the entire universe. He is capable of destroying the three worlds, simply by His will. He is expert at killing the demons and with His two lotus feet, He is now standing before me."

**Text 26**

*rucir āgrakaraś cāsya*
*cakrāṅkita ivekṣate*
*dvitīya udyataś cāpi*
*gadā-saṁyogam icchati*

"In one of His hands, which are very attractive, He holds a *cakra* and in His other hand, He holds a club."

**Text 27**

*avatīrṇo bavāyeha prathamaṁ*
*padam ātmanaḥ*

*śobhate 'dya bhuvi śreṣṭhas*
*tridaśānāṁ dhurandharaḥ*

"He is the Supreme Personality of Godhead, transcendental to the three modes of material nature. He has appeared for the welfare of the world. He always gives protection to the demigods as the supreme controller and today, He is standing before me."

**Text 28**

*ayaṁ bhaviṣye kathito*
*bhaviṣya-kuśalair naraiḥ*
*gopālo yādavaṁ vaṁśaṁ*
*kṣīṇaṁ vistārayiṣyati*

"Many expert astrologers predicted that this cowherd boy, Kṛṣṇa, would revive the good reputation of the Yadu dynasty."

**Text 29**

*tejasā yādavāś cāsya*
*śataśo 'tha sahasraśaḥ*
*vaṁśam āpūrayiṣyanti hy*
*oghā iva mahārṇavam*

"Just as many streams forcefully enter the ocean, the number of Yadus will increase by the hundreds and thousands, by His influence."

**Text 30**

*asyedaṁ śāsane sarvaṁ*
*jagat sthāsyati śāśvatam*
*nihatāmitrasāmantaṁ sphītaṁ*
*kṛta-yuge tathā*

"This world, which has been existing since time immemorial, will be maintained by His good administration. All kinds of sinful miscreants will be vanquished and the world will again become peaceful and prosperous, as it was in the Satya-yuga."

**Text 31**

*ayam āsthāya vasudhāṁ*
*sthāpayitvā jagad vaśe*

*rājñāṁ bhaviṣyaty upari*
*na ca rājā bhaviṣyati*

"This transcendental personality will remain in this world, conquering all the kings by His power and influence, and yet He will not personally accept the rule of the earth."

**Texts 32-33**

*nūnaṁ tribhiḥ kramair jitvā*
*yathānena prabhuḥ kṛtaḥ*
*purā purandaro rājā*
*devatānāṁ triviṣṭape*

*tathaiva vasudhāṁ jitvā jita-*
*pūrvāṁ tribhiḥ kramaiḥ*
*sthāpayiṣyati rājānam*
*ugrasenaṁ na saṁśayaḥ*

"Just as, in the ancient times, He conquered the three worlds simply by taking three steps and then entrusted the responsibility of ruling the kingdom to Indra, He will again conquer the earth and entrust the responsibility of ruling it to Ugrasena. Of this, there is no doubt."

**Text 34**

*prasṛṣṭa-vairagādho 'yaṁ*
*praśnaiś ca bahubhiḥ śrutaḥ*
*brāhmaṇair brahmavādaiś*
*ca purāṇo 'yaṁ hi gīyat*

"He has descended to remove the envy and hatred that has spread everywhere. Discussions of this Supreme Personality of Godhead are found in the Vedic literature, *Praśna Upaniṣad.*"

**Text 35**

*spṛhaṇīyo hi lokasya*
*bhaviṣyati ca keśavaḥ*
*tathā hy asyotthitā buddhir*
*mānuṣyam upajīvitum*

"Lord Keśava will be the most treasured object for the people of the entire universe because He has descended with the mission of reestablishing the eternal principles of religion."

**Text 36**

*ahaṁ tvasyādya vasatiṁ*
*pūjayiṣye yathāvidhi*
*viṣṇutvaṁ manasā caiva*
*pūjayiṣyāmi mantravat*

"Today, I will worship His residence with love and devotion. While concentrating my mind on His form as Lord Viṣṇu, I will worship Him by chanting Vedic *mantras.*"

**Text 37**

*yac-ca jñāti-parijñānaṁ*
*prādurbhāvaś ca vai nṛṣu*
*amānuṣaṁ vedmi cainaṁ ye*
*cānye divya-cakṣuṣaḥ*

"It is our great fortune that the Lord is always grateful to His friends and relatives and that He has appeared amongst us in a human-like form. I consider Him to be a transcendental personality. Learned authorities also consider Him in the same way."

**Text 38**

*so 'haṁ kṛṣṇena vai rātrau*
*sammantrya viditātmanā*
*sahānena gamiṣyāmi*
*savrajo yadi maṁsyate*

"Tonight, I will frankly disclose to Lord Kṛṣṇa, the life and soul of His devotees, the purpose of my visit. If He and the other Vrajavāsīs obey the order of the king, tomorrow we will depart for Mathurā."

**Text 39**

*evaṁ bahuvidhaṁ kṛṣṇaṁ*
*dṛṣṭvā hetvartha-kāraṇaiḥ*

*viveśa nanda-gopasya*
*kṛṣṇena saha saṁsadam*

After contemplating his future course of action in this way, Akrūra gazed upon Kṛṣṇa without satiation and then entered Nanda Mahārājā's house, along with Him.

Thus ends the translation of the twenty-fifth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER TWENTY-SIX

# Akrūra Brings Kṛṣṇa and Balarāma to Mathurā

### Texts 1-2

*vaiśampāyana uvāca*
*sa nanda-gopasya gṛhaṁ*
*praviṣṭaḥ saha-keśavaḥ*
*gopa-vṛddhān samānīya*
*provācāmita-dakṣiṇaḥ*

*kṛṣṇaṁ caivābravīt prītyā*
*rauhiṇeyena saṅgatam*
*śvaḥ purīṁ mathurāṁ tāta*
*gamiṣyāmaḥ sukhāya vai*

Vaiśampāyana said: O Janamejaya, after being comfortably seated in Nanda Mahārāja's house, Akrūra, the giver of unlimited charity, called for all the elderly cowherd men. He then spoke to them, addressing Kṛṣṇa, who was seated next to Balarāma: "My dear son, tomorrow morning, we must go to Mathurā. I am sure that You will derive great pleasure from visiting this most opulent city."

### Text 3

*yāsyanti ca vrajāḥ sarve*
*gopālāḥ saparigrahāḥ*
*kaṁsājñayā samucitaṁ*
*karam ādāya vārṣikam*

"All the Vrajavāsīs have been ordered by Kaṁsa to come to Mathurā, along with their family members, and pay the tax to the king."

### Text 4

*samṛddhas tatra kaṁsasya*
*bhaviṣyati dhanurmahaḥ*
*taṁ drakṣyatha samṛddhaṁ*
*ca sva-janaiś ca sameṣyatha*

"Kaṁsa has arranged a grand *dhanur-yajña*, which is to be held with great pomp. You can watch this opulent *yajña* and then meet Your relatives."

**Text 5**

*pitaraṁ vasudevaṁ ca*
*satataṁ duḥkha-bhājanam*
*dīnaṁ putra-vadha-śrāntaṁ*
*yuvām adya sameṣyathaḥ*

"You two brothers can meet Your father, Vasudeva, who has become weak and afflicted because six of his sons were killed by Kaṁsa, thus putting him into great distress."

**Text 6**

*satataṁ pīḍyamānaṁ ca*
*kaṁsenāśubha-buddhinā*
*daśānte śoṣitaṁ vṛddhaṁ*
*duḥkhaiḥ śithilatāṁ gatam*

"The evil-minded Kaṁsa has always plagued Vasudeva. He has become old and emaciated. Due to experiencing various miseries, Vasudeva has become morose."

**Text 7**

*kaṁsasya bhaya-santrastaṁ*
*bhavadbhyāṁ ca vinā kṛtam*
*dahyamānaṁ divā rātrau*
*sotkaṇṭhenāntarātmanā*

"First of all, he is always afraid of Kaṁsa's wrath and besides this, he is separated from You, his two sons. He is very anxious to see You because he burns in the fire of separation throughout the day and night."

**Texts 8-9**

*tāṁ ca drakṣyasi govinda*
*putrair amṛdita-stanīm*

*devakīṁ deva-saṅkāśāṁ*
*sīdantīṁ vihata-prabhām*

*putra-śokena śuṣyantīṁ*
*tvad-darśana-parāyaṇām*
*viyoga-śoka-santaptāṁ*
*vivatsām iva saurabhīm*

"My dear Govinda, You can also see Your mother. She laments because she never had the opportunity to breast-feed You. Although she is like a goddess, she has become lusterless, as if suffering from various miseries. She has become thin because of grief and lamentation. She is in great anxiety, longing to see You, just as a cow is most unhappy when she is separated from her calf."

**Text 10**

*upapluteṣaṇāṁ dīnāṁ*
*nityaṁ malina-vāsasam*
*svarbhānu-vadana-grastāṁ*
*śaśāṅkasya prabhām iva*

"She appears to be most pathetic—constantly shedding tears. She dresses in old clothes. She appears like the dim rays of the moon that has been swallowed by Rāhu."

**Text 11**

*tvad-darśanaparāṁ nityaṁ*
*tavāgamana-kāṅkṣiṇīm*
*tvat pravṛttena śokena*
*sīdantīṁ vai tapasvinīm*

"She always thinks of the time when she will see You. Every day, she simply waits for the chance to see You. That most austere lady has become practically devoid of life because of separation from You."

**Text 12**

*tvat-pralāpeṣv akuśalāṁ*
*tvayā bālye viyojitām*

*arūpajñāṁ tava vibho*
*vaktrasyāsyendu-varcasaḥ*

"O Lord, You were separated from Your mother immediately after birth. Therefore, she does not know how much You have grown and how sweetly You speak. She does not know how beautiful you look because she is bereft of seeing Your moon-like face."

**Text 13**

*yadi tvāṁ janayitvā sā*
*devakī tāta tapyate*
*apatyārtho nu kas tasyā*
*varaṁ hyevānapatyatā*

"My dear child, if, by giving birth to a son like You, Devakī had to suffer so much then what is the use of having a child at all? Perhaps it would have been better for her to remain childless."

**Text 14**

*aputrāṇāṁ hi nārīṇām*
*ekaḥ śoko vidhīyate*
*saputrā tv aphale putre*
*dhik-prajātena tapyate*

"Women who have no children have only one grief but a woman who has a son and is bereft of his association is thoroughly miserable. Such a woman remains afflicted by constant lamentation."

**Text 15**

*tvaṁ tu śakra-samaḥ putro*
*yasyās tvat-sadṛśo guṇaiḥ*
*pareṣām apy abhayado*
*na sā śocitum arhati*

"A mother who has sons that are as talented as You, as powerful as Indra, and who are capable of giving protection to others, should never have cause to lament."

### Text 16

*vṛddhau tavāmbā-pitarau*
*para-bhṛtyatvam āgatau*
*bhartsitau tvat-kṛte nityaṁ*
*kaṁsenāśubha-buddhinā*

"O dear one, Your elderly parents are living like slaves in Mathurā. Kaṁsa, whose mind is always filled with sinful thoughts, constantly chastises them because of You."

### Text 17

*yadi te devakī mānyā*
*pṛthivīvātma-dhāriṇī*
*tāṁ śoka-salile magnām*
*uttārayitum arhasi*

"If You respect Your mother, Devakī, who gave birth to You and so is like the earth that sustains all living beings then just as You delivered the earth when it was submerged within the water, You should now deliver Your mother from the ocean of lamentation."

### Text 18

*taṁ ca vṛddhaṁ priya-sutaṁ*
*vasudevaṁ sukhocitam*
*putra-yogena saṁyojya*
*kṛṣṇa dharmam avāpsyasi*

"O Kṛṣṇa, Your elderly father, Vasudeva, considers You to be his most precious object. If You give him the pleasure of Your association then You will certainly accumulate immense pious merit."

### Texts 19-21

*yathā nāgaḥ sudurvṛtto*
*damito yamunā-hrade*
*vimūlaḥ sa kṛtaḥ śailo yathā*
*vai bhūdharas tvayā*

*darpotsiktaś ca balavān*
*ariṣṭo vinipātitaḥ*

*para-prāṇa-haraḥ keśī*
*duṣṭātmā ca hayo hataḥ*

*etenaiva prayatnena vṛddhāv*
*uddhṛtya duḥkhitau*
*yathā dharmam avāpnoṣi*
*tat kṛṣṇa paricintyatām*

"My dear Kṛṣṇa, just as You chastised the sinful serpent, Kāliya, and drove him away from the Yamunā—just as You effortlessly lifted Govardhana Hill—just as You killed the powerful demon, Ariṣṭāsura—and just as You eliminated the evil-minded horse demon, Keśī, who was fond of killing others—You should deliver Your old father and mother and thus become famous as a righteous person."

**Text 22**

*nirbhartsyamāno yair dṛṣṭaḥ*
*pitā te kaṁsa-saṁsadi*
*te sarve cakrur aśrūṇi netrair*
*duḥkhānvitā bhṛśam*

"Those who saw how sinful Kaṁsa chastised Your father in the assembly were extremely unhappy and shed tears of grief."

**Text 23**

*garbhāvakartanādīni*
*duḥkhāni subahūny api*
*mātā te devakī kṛṣṇa*
*kaṁsasya sahate 'vaśā*

"O Kṛṣṇa, being completely helpless, Your mother, Devakī, has been suffering terrible miseries, the foremost of which was the killing of her sons by evil-minded Kaṁsa."

**Text 24**

*mātā-pitṛbhyāṁ sarveṇa*
*jātena tanayena vai*

*ṛṇaṁ vai pratikartavyaṁ*
*yathā-yogam udāhṛtam*

"Every son is duty-bound to serve his parents to his best capacity. One should try to repay his debt to his parents. This is the order of the scriptures."

**Text 25**

*evaṁ te kurvataḥ kṛṣṇa*
*mātā-pitror anugraham*
*parityajetāṁ tau śokaṁ syāc*
*ca dharmas tavānagha*

"O sinless Kṛṣṇa, if You are compassionate towards Your father and mother then they will certainly forget the miseries they underwent and You will no doubt be rewarded by Providence."

**Text 26**

*vaiśampāyana uvāca*
*kṛṣṇaḥ suviditārtho vai*
*tam āhāmita-vikramam*
*bāḍham ity eva tejasvī na*
*ca krodhavaśaṁ gataḥ*

Vaiśampāya said: O Janamejaya, after hearing these statements, supremely-powerful Kṛṣṇa, without being agitated, replied to Akrūra, who was almost equally powerful: "We will go with you to Mathurā."

**Text 27**

*te ca gopāḥ samāgamya*
*nanda-gopa-puraḥ-sarāḥ*
*akrūra-vacanaṁ śrutvā*
*celuḥ kaṁsasya śāsanāt*

All the cowherd men, headed by Nanda Mahārāja, had listened carefully to what Akrūra said. Thereafter, they began to make arrangements to go to Mathurā, as ordered by Kaṁsa.

### Text 28

*gamanāya ca te sajjā*
*babhūvur vrajavāsinaḥ*
*sajjaṁ copāyanaṁ kṛtvā*
*gopa-vṛddhāḥ pratasthire*

All the cowherd inhabitants of Vraja prepared for the journey to Mathurā. The elderly men took various gifts and other items and placed them on the bullock carts and departed.

### Texts 29-30

*karaṁ cānaḍuhaḥ sarpir*
*mahiṣāṁś caupanāyikān*
*yathā-sāraṁ yathā-yutham*
*upānīya payo dadhi*

*taṁ sajjayitvā kaṁsasya*
*karaṁ copāyanāni ca*
*te sarve gopa-patayo*
*gamanāyopatasthire*

Everyone collected the things to be given as the annual tax, bulls for pulling the carts, buffaloes, ghee, milk, yogurt, and many other gifts, according to their capacity. After putting all these things on the bullock carts, the leading cowherd men assembled in front of Nanda Mah̐ārājā's house, before departing for Mathurā.

### Text 31

*akrūrasya kathābhiś ca*
*saha kṛṣṇena jāgrataḥ*
*rauhiṇeya-tṛtīyasya sā*
*niśā vyatyavartata*

Akrūra spent the entire night talking to Kṛṣṇa. Balarāma, the son of Rohiṇī, also took part in the conversation.

### Texts 32-34

*tataḥ prabhāte vimale*
*pakṣi-vyāhāra-saṅkule*

*naiśākare raśmi-jāle*
*kṣaṇadākṣaya-saṁhṛte*

*nabhasy aruṇa-saṁstīrṇe*
*paryaste jyotiṣāṁ gaṇe*
*pratyūṣa-pavanāsāraiḥ*
*kledite dharaṇī-tale*

*kṣīṇākārāsu tārāsu supta-*
*niṣpratibhāsu ca*
*naiśam antardadhe rūpam*
*udgacchati divākare*

Early the next morning, the birds began to chirp, the moon rays became dim, the entire sky appeared reddish, the stars disappeared, the surface of the earth became soaked with dew, and even the brightest stars appeared dim. By the rising of the sun, the darkness of night vanished.

### Text 35

*śītāṁśuḥ śānta-kiraṇo*
*niṣprabhaḥ samapadyata*
*eko nāśayate rūpam eko*
*vardhayate vapuḥ*

By the arrival of the sun, the moon became pale and lusterless. It appeared that the moon had vanished as the sun displayed his prowess.

### Texts 36-38

*gobhiś ca sama-kīrṇāsu*
*vraja-niryāṇa-bhūmiṣu*
*manthanāvarta-pūrṇeṣu*
*gargareṣu nadatsu ca*

*dāmabhir damyamāneṣu*
*vatseṣu taruṇeṣu ca*
*gopair āpūryamāṇāsu*
*ghoṣa-rathyāsu sarvaśaḥ*

*tatraiva gurukaṁ bhāṇḍaṁ*
*śakaṭāropitaṁ bahu*
*tvaritāḥ pṛṣṭhataḥ kṛtvā*
*jagmuḥ syandana-vāhanāḥ*

There were cows and calves crowding the roads of Vraja. The sounds of churning butter could be heard in each and every house. There were pitchers filled with yogurt. Calves were seen being tied with rope at different places. The lanes of Vṛndāvana became crowded with people, cows, and calves. The cowherd men of Vṛndāvana loaded huge pots of yogurt and milk onto the bullock carts and then quickly departed for Mathurā.

**Text 39**

*kṛṣṇo ‘tha rauhiṇeyaś ca*
*sa caivāmita dakṣiṇaḥ*
*trayo ratha-gatā jagmus*
*triloka-patayo yathā*

Kṛṣṇa, Balarāma, and Akrūra, who always gave a great deal of wealth in charity, boarded their chariot and departed for Mathurā, appearing like the emperors of the three worlds.

**Text 40**

*athāha kṛṣṇam akrūro*
*yamunā-tīram āśritaḥ*
*syandanaṁ cātra rakṣasva*
*yatnaṁ ca kuru vājiṣu*

In the course of their journey, they arrived by the shore of the river, Yamunā. Akrūra turned to Kṛṣṇa and said, “Let us stop our chariot here and give the horses a rest.”

**Text 41**

*hayebhyo yavasaṁ datvā*
*haya-bhāṇḍe rathe tathā*
*pragāḍhaṁ yatnam āsthāya*
*kṣaṇaṁ tāta pratīkṣyatām*

"Kindly wait here for awhile. You can give grass and water to the horses and watch them until I return."

**Text 42**

*yamunāyā hrade hy asmin*
*stoṣyāmi bhujageśvaram*
*divyair bhāgavatair mantraiḥ*
*sarva-loka-prabhuṁ yataḥ*

"I would like to bathe in the Yamunā and offer my prayers to Lord Ananta, the king of the serpents and master of the entire universe, while reciting suitable *mantras.*"

**Text 43**

*guhyaṁ bhāgavataṁ devaṁ*
*sarva-lokasya bhāvanam*
*śrīmat-svastika-mūrddhānaṁ*
*praṇamiṣyāmi bhoginam*

*sahasra-śirasaṁ devam*
*anantaṁ nīla-vāsasam*

"Lord Ananta is a most confidential personality of Godhead. He creates and maintains the entire universe. His head is adorned with a glittering *svastika.* The serpent, Lord Ananta, has one thousand hoods and He is dressed in blue garments. Let me offer my obeisances to Him."

**Texts 44-45**

*dharma-devasya tasyātha*
*yad viṣaṁ prabhaviṣyati*
*sarvaṁ tad amṛta-*
*prakhyamaśiṣyāmy amaro yathā*

*svastikāyatanaṁ dṛṣṭvā*
*dvijihvaṁ śrī-vibhūṣitam*
*samājas tatra sarpāṇāṁ*
*śāntyarthaṁ vai bhaviṣyati*

"After worshiping Ananta Śeṣa, the king of the serpents, who is full of opulence and is decorated with auspicious characteristics, I will drink some nectarean water from the Yamunā as His remnants, just as the demigods drink nectar. The Lord is always surrounded by many serpents."

**Text 46**

*āstāṁ māṁ samudīkṣantau*
*bhavantau saṅgatāv ubhau*
*nivṛtto bhujagendrasya*
*yāvad asmi hradottamāt*

"Until I return from the Yamunā, after worshiping my beloved Lord Ananta, You two brothers sit here and wait for me."

**Text 47**

*taṁ āha kṛṣṇaḥ saṁhṛṣṭo*
*gaccha dharmiṣṭha mā ciram*
*āvāṁ khalu na śaktau*
*svastvayā hīnāv upāsitam*

Kṛṣṇa smiled and replied, "O religious-minded personality, go and quickly return. We will not be able to wait very long without your association."

**Text 48**

*sa hrade yamunāyās tu*
*mamajjāmitadakṣiṇaḥ*
*rasātale sa dadṛśe nāga-*
*lokam imaṁ yathā*

Thereafter, Akrūra, who is unlimitedly charitable, approached the river Yamunā. As soon as he entered the water, he had a vision of the beautiful planet, Rasātala, where Lord Anantadeva resides.

**Text 49**

*tasya madhye sahasrāsyaṁ*
*hema-tālocchrita-dhvajam*

*lāṅgalāsakta-hastāgraṁ*
*musalopāśritodaram*

Within the water of the Yamunā, Akrūra saw his worshipable Lord Ananta, situated in Rasātala and possessing one thousand heads. Beside Him was a golden flag displaying a palm tree. He carried a plough in one hand and His club was kept by His left side.

**Text 50**

*asitāmbara-saṁvītaṁ pāṇḍuraṁ*
*pāṇḍur āsanam*
*kuṇḍalaikadharaṁ mattaṁ*
*suptam amburuhekṣaṇam*

His complexion was golden and His throne was white. The Lord was dressed in blue garments. He wore one earring. He appeared to be relaxing in a very pleasant mood. His two eyes resembled fully blossomed lotus flowers.

**Text 51**

*bhogotkarāsane śubhre*
*svena dehena kalpite*
*svāsīnaṁ svastikābhyāṁ ca*
*varāhābhyāṁ mahī-dharam*

He was sitting on a white *āsana* in the form of a gigantic serpent. Lord Ananta, who holds the universe on one of His hoods, was adorned with an auspicious *svastika* and symbol of Varāha.

**Text 52**

*kiñcit savyāpavṛttena*
*maulinā hema-cūlinā*
*jāta-rūpamayaiḥ padmair*
*mālayācchanna-vakṣasam*

On His head was a golden crown and a golden comb on the left side. On His chest was a beautiful garland of lotus flowers.

### Text 53

*rakta-candana-digdhāṅgaṁ*
*dīrgha-bāhum arindamam*
*padmanābha-sitābhrābhaṁ*
*bhābhir jvalita-tejasam*

His entire body was smeared with reddish sandalwood paste. His arms were long and capable of destroying His enemies. His complexion was white, like a cloud of the autumn season. He looked attractive because of His great effulgence.

### Text 54

*dadarśa bhogināṁ nāthaṁ*
*sthitam ekārṇaveśvaram*
*pūjyamānaṁ dvi-jihvendrair*
*vāsuki-pramukhaiḥ prabhum*

Akrūra saw his worshipable Lord Śeṣā, the proprietor of the entire creation and protector of the serpents. He was being worshiped by exalted serpents, such as Vāsukī.

### Text 55

*kambalāśvatarau nāgau tau*
*cāmara-karāv ubhau*
*avījayetāṁ taṁ devaṁ*
*dharmāsana-gataṁ prabhum*

Some serpents were fanning Lord Anantadeva with *cāmaras* as He sat on an *āsana* composed of religious principles.

### Text 56

*tasyābhyāśa-gato bhāti*
*vāsukiḥ pannageśvaraḥ*
*vṛto 'nyaiḥ sacivaiḥ sarpaiḥ*
*karkoṭaka-puraḥ saraiḥ*

By His side was the king of serpents, Vāsukī, as well as other serpents, such as Karkoṭaka, who are considered to be the ministers of Lord Ananta.

### Text 57

*taṁ ghaṭaiḥ kāñcanair divyaiḥ*
*paṅkajacchanna-mastakaiḥ*
*rājānaṁ snāpayāmāsuḥ*
*snātam ekārṇavāmbubhiḥ*

Akrūra saw that servants were bathing Ananta Śeṣa, pouring on Him the water of the Ekārnava from divine golden pitchers whose tops were decorated with lotus flowers.

### Text 58

*tasyotsaṅge ghanaśyāmaṁ*
*śrī vatsāc-chāditorasam*
*pītāmbaradharaṁ viṣṇuṁ*
*sūpaviṣṭaṁ dadarśa ha*

Akrūra saw that Lord Kṛṣṇa, dressed in yellow garments, was peacefully seated upon the lap of Lord Ananta Śeṣa. His complexion was like that of a dark cloud. His chest was decorated with the marks of Śrīvatsa.

### Text 59

*aparaṁ caiva somena tulya-*
*saṁhananaṁ prabhum*
*saṅkarṣaṇam ivāsīnaṁ taṁ*
*divyaṁ viṣṭaraṁ vinā*

To his astonishment, Akrūra saw another personality of fair complexion by Kṛṣṇa's side. His effulgence was pleasing, like that of the moon. This personality looked like Balarāma. He was sitting next to Kṛṣṇa but without an opulent *āsana.*

### Text 60

*sa kṛṣṇaṁ tatra sahasā*
*vyāhartum upacakrame*
*tasya saṁstambhayāmāsa*
*vākyaṁ kṛṣṇaḥ sva-tejasā*

Although Akrūra tried to speak to Kṛṣṇa, he could not do so because his voice became choked due to Kṛṣṇa's awesome presence.

**Text 61**

*so 'nubhūya bhujaṅgānāṁ*
*taṁ bhāgavatam avyayam*
*udatiṣṭhat punas toyād*
*vismito 'mita-dakṣiṇaḥ*

After witnessing the glories of the indestructible Lord, the king of the serpents, most-magnanimous Akrūra became struck with wonder and slowly came out of the water.

**Text 62**

*sa tau rathasthāvāsīnau*
*tatraiva bala-keśavau*
*nirīkṣyamāṇāv anyonyaṁ*
*dadarśādbhuta-rūpiṇau*

As he came onto the shore of the Yamunā, to his surprise, Akrūra saw Kṛṣṇa and Balarāma sitting on the chariot, looking at each other. Both of Them appeared exquisitely attractive.

**Text 63**

*athāmajjat punas tatra*
*tadākrūraḥ kutūhalāt*
*ijyate yatra devo 'sau*
*nīla-vāsāḥ sitānanaḥ*

Akrūra returned to the Yamunā, to the same spot where he had just seen Lord Ananta, dressed in blue garments and with a glistening face, being worshiped.

**Text 64**

*tathaivāsīnam utsaṅge*
*sahasrāsya-dharasya vai*
*dadarśa kṛṣṇam akrūraḥ*
*pūjyamānaṁ tadā prabhum*

He saw Kṛṣṇa and Balarāma seated upon the lap of Ananta Śeṣa, who had one thousand hoods.

**Text 65**

*bhūyaś ca sahasotthāya taṁ*
*mantraṁ manasā japan*
*rathaṁ tenaiva margeṇa*
*jagāmāmita-dakṣiṇaḥ*

Being exceedingly perplexed, Akrūra began to chant his worshipable *mantra.* After doing so, he slowly came out of the water and went before the chariot.

**Text 66**

*tam āha keśavo hṛṣṭaḥ*
*sthitam akrūram āgamat*
*kīdṛśaṁ nāga-lokasya*
*vṛttaṁ bhāgavate hrade*

When Akrūra arrived at the chariot, Kṛṣṇa asked with a smile, "Tell me—what have you seen within the water? How was the vision of Nāgaloka possible within the water of the Yamunā?"

**Text 67**

*ciraṁ ca bhavatā kālo*
*vyākṣepeṇa vilambitaḥ*
*manye dṛṣṭaṁ tvayāścaryaṁ*
*hṛdayaṁ te yathācalam*

"You took a long time for your meditation and worship. I am sure that you must have seen something extraordinary in the water, which is why your mind has become absorbed in something wonderful."

**Text 68**

*praty uvāca sa taṁ kṛṣṇam*
*āścaryaṁ bhavatā vinā*
*kiṁ bhaviṣyati lokeṣu*
*sthāvareṣu careṣu ca*

Akrūra replied, “My dear Kṛṣṇa, who other than You within the entire world of moving and non-moving living entities can be the object of wonder?”

**Text 69**

*tatrāścaryaṁ mayā dṛṣṭaṁ*
*kṛṣṇa yad bhuvi durlabham*
*tad ihāpi yathā tatra*
*paśyāmi ca ramāmi ca*

“O Kṛṣṇa, the uncommon thing that I had seen within the water is rarely experienced in this world. Indeed, whatever wonder I had seen in the water I am also seeing here.”

**Text 70**

*saṅgataś cāpi lokanām*
*āścaryeṇeha rūpiṇā*
*ataḥ parataraṁ kṛṣṇa*
*nāścaryaṁ draṣṭum utsahe*

“O Kṛṣṇa, today, I have personally witnessed the most extraordinary incident, which is rarely seen within the three worlds. Now, there is nothing more extraordinary left for me to see.”

**Text 71**

*tadāgaccha gamiṣyāmaḥ*
*kaṁsa-rāja-purīṁ prabho*
*yāvan nāstaṁ vrajaty*
*eṣa divasānte divākaraḥ*

“Now, my dear Lord, let us proceed towards Kaṁsa’s city. We should try to reach Mathurā before sunset.”

Thus ends the translation of the twenty-sixth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁsa.*

# Kṛṣṇa and Balarāma Enter Mathurā

### Texts 1-3

*vaiśampāyana uvāca*
*te tu yuṅktvā rathavaraṁ*
*sarva evāmitaujasaḥ*
*kṛṣṇena sahitāḥ prāyaṁs*
*tathā saṅkarṣaṇena ca*

*āsedus te purīṁ ramyāṁ*
*mathurāṁ kaṁsa-pālitām*
*viviśus te purīṁ ramyāṁ*
*kāle rakta-divākare*

*tau tu sva-bhavanaṁ vīrau*
*kṛṣṇa-saṅkarṣaṇāv ubhau*
*praveśitau buddhimatā hy*
*akrūreṇārka-varcasau*

Vaiśampāya said: O Janamejaya, in this way, all the cowherd men, along with Kṛṣṇa and Balarāma, mounted their chariots and bullock carts and went to the beautiful city of Mathurā, which was well protected by King Kaṁsa. As they reached Mathurā, the sun was about to set on the western horizon. Intelligent Akrūra desired to take Kṛṣṇa and Balarāma, who were as brilliant as the sun, to his house.

### Text 4

*tāv āha vara-varṇābhau*
*bhīto dānapatis tadā*
*tyaktavyā tāta gamane*
*vasudeva-gṛhe spṛhā*

The two brothers, Kṛṣṇa and Balarāma, looked incomparably attractive. Akrūra, who was always afraid of Kaṁsa's wrath, politely said to Kṛṣṇa, "My dear children, You should not think of going to Vasudeva's house for the time being."

### Text 5

*yuvayor hi kṛte vṛddhaḥ*
*kaṁsena sa nirasyate*
*bhartsyate ca divā rātrau*
*neha sthātavyam ity api*

"Simply because of You, sinful Kaṁsa always harasses Your old father, Vasudeva, in so many ways, trying to force him out of the kingdom."

### Text 6

*tad yuvābhyāṁ hi kartavyaṁ*
*pitrarthaṁ sukham uttamam*
*yathā sukham avāpnoti tad*
*vai kāryaṁ hitānvitam*

"Both of You should look after Your father's welfare and insure that he attains the highest happiness. Act in such a way that his life will be benefited."

### Text 7

*tam uvāca tataḥ kṛṣṇo*
*yāsyāvāvām atarkitau*
*prekṣantau mathurāṁ vīra*
*rāja-mārgaṁ ca dhārmika*

*tasyaiva tu gṛhaṁ sādho*
*gacchāvo yadi manyase*

Kṛṣṇa replied, "O righteous one, with your permission, we two brothers will take a tour of Mathurā and enjoy its gardens, buildings, and surrounding areas. Thereafter, we will approach Kaṁsa's palace."

### Text 8

*vaiśampāyana uvāca*
*akrūro 'pi namaskṛtya*
*manasā kṛṣṇam avyayam*

*jagāma kaṁsa-pārśvaṁ*
*tu prahṛṣṭenāntarātmanā*

Vaiśampāyana said: Akrūra mentally offered his obeisances to the indestructible Supreme Lord, Kṛṣṇa, and then departed in a joyful mood, to see King Kaṁsa.

**Text 9**

*anuśiṣṭau ca tau vīrau*
*prasthitau prekṣakāv ubhau*
*ālānābhyām ivonmuktau*
*kuñjarau yuddha-kāṅkṣiṇau*

Having received Akrūra's permission, the two brothers, Kṛṣṇa and Balarāma, went to see the city. It appeared as if two kings of elephants were preparing to engage in battle with other elephants.

**Text 10**

*tau tu mārga-gataṁ dṛṣṭvā*
*rajakaṁ raṅga-kārakam*
*ayācetāṁ tatas tau tu*
*vāsāṁsi rucirāṇi vai*

While walking along the road, They came upon a washerman who was carrying clothes that he had dyed various colors. The two brothers approached him and asked for some excellent clothes.

**Text 11**

*rajakaḥ sa tu tau prāha*
*yuvāṁ kasya vanecarau*
*rāja-vāsāṁsi yau mauḍhyād*
*yācethāṁ nirbhayāv ubhau*

With a look of surprise, the washerman said, "Who are You? Where have You come from? How dare you foolishly demand the king's clothes!"

**Text 12**

*ahaṁ kaṁsasya vāsāṁsi*
*nānā-deśodbhavāni vai*

*kāma-rāgāṇi śataśo*
*rañjayāmi viśeṣataḥ*

"I am employed by King Kaṁsa. I wash and dye his clothes, which were made in different countries. I take pleasure in performing this service for the king."

**Text 13**

*yuvāṁ kasya vane jātau*
*mṛgaiḥ saha vivarddhitau*
*jāta-rāgāv idaṁ dṛṣṭvā*
*raktam ācchādanaṁ bahu*

"Whose sons are You? It appears that You were born in the forest and that You were raised along with animals. Today, by seeing these colorful and opulent clothes, You have become eager to possess them."

**Text 14**

*aho vāṁ jīvitaṁ tyaktaṁ*
*yau bhavantāvihāgatau*
*mūrkhau prākṛta-vijñānau*
*vāso yācitum icchataḥ*

"Alas! It is very strange! It appears that You have given up all hope of maintaining Your lives and for that reason, You have come here. You are fools, possessing intelligence like village boys and so You ask for the king's clothes."

**Text 15**

*tasmai cukopa vai kṛṣṇo*
*rajakāyālpa-medhase*
*prāptāriṣṭāya mūrkhāya*
*sṛjate vāṅ-mayaṁ viṣam*

When Kṛṣṇa heard these insulting words of the washerman, who was an evil-minded miscreant, foolish and poisonous like a snake, He became very angry.

**Text 16**

*talenāśānikalpena sa taṁ*
*mūrddhany atāḍayat*
*sa gatāsuḥ papātorvyāṁ*
*rajako vyasta-mastakaḥ*

Kṛṣṇa angrily gave a blow to the washerman's head, which he felt to be like a thunderbolt. With his head separated from his body, the washerman bled profusely and fell dead onto the ground.

**Text 17**

*taṁ hataṁ paridevantyo*
*bhāryās tasya vicukruśuḥ*
*tvaritaṁ mukta-keśyaś ca*
*jagmuḥ kaṁsa-niveśanam*

When the washerman's wife saw her husband killed in this way, she loudly lamented her fate as her hair loosened. She then went to King Kaṁsa to inform him of what had happened.

**Text 18**

*tāv apy ubhau suvasanau*
*jagmatur mālya-kāraṇāt*
*vīthī-mālyāpaṇānāṁ vai*
*gandhāghrātau dvipāv iva*

The two brothers happily selected the clothes of Their choice and after dressing, They looked very enchanting. Desiring to wear flower garlands, They next approached a florist. It appeared as if two kings of elephants had arrived, being attracted by the fragrance of flowers.

**Text 19**

*goṇako nāma tatrāsīn*
*mālyavṛttiḥ priyaṁvadaḥ*
*prabhūta-mālyāpaṇavāṁ*
*lakṣmīvān priya-darśanaḥ*

The florist's name was Guṇaka and he spoke very sweetly to everyone. His shop was very nicely decorated with varieties of fragrant flower garlands. He was quite wealthy and handsome as well.

**Text 20**

*taṁ kṛṣṇaḥ ślakṣṇayā vācā*
*mālyārtham abhisṛṣṭayā*
*dehīty uvāca tatkāle*
*mālākāram akātaram*

Desiring flower garlands, Kṛṣṇa politely spoke to the florist: "Dear one, kindly give Us some flower garlands."

**Text 21**

*tābhyāṁ prīto dadau mālyaṁ*
*prabhūtaṁ mālya-jīvanaḥ*
*bhavatoḥ svam idaṁ ceti*
*provāca priya-darśanau*

The florist, who maintained himself by selling flower garlands, very happily gave Kṛṣṇa and Balarāma many nice flower garlands. After decorating Themselves, Kṛṣṇa and Balarāma appeared even more beautiful. The florist declared, "Whatever is in my possession—everything actually belongs to You!"

**Text 22**

*prītaḥ sumanasā kṛṣṇo*
*guṇakāya varaṁ dadau*
*śrīs tvāṁ mat-sambhavā saumya*
*dhanaughair abhipatsyate*

Kṛṣṇa became very satisfied upon hearing the words of the florist. He blessed the florist, Guṇaka, saying, "O noble one, having pleased Me, you will become endowed with great opulence."

**Text 23**

*sa labdhvā varam avyagro*
*mālya-vṛttir adho-mukhaḥ*

*kṛṣṇasya patito mūrdhnā*
*pratijagrāha taṁ varam*

After very happily accepting this benediction, the florist respectfully bowed down before Kṛṣṇa and Balarāma, touching his head to Their lotus feet.

**Text 24**

*yakṣāv imāv iti tadā sa*
*mene mālya-jīvakaḥ*
*sa bhṛśaṁ bhaya-saṁvigno*
*nottaraṁ praty apadyata*

The florist considered his guests to be great personalities—maybe Yakṣas. Due to fear of Kaṁsa, he refrained from further conversation with Them.

**Text 25**

*vasudeva-sutau tau ca*
*rāja-mārga-gatāv ubhau*
*kubjāṁ dadṛśatur bhūyaḥ*
*sānulepana-bhājanām*

Kṛṣṇa and Balarāma left the florist and began to walk on the king's road in a happy mood. While going, the sons of Vasudeva met a hunch-backed woman named Kubjā, who was walking with a plate of sandalwood paste in her hands.

**Texts 26-27**

*tām āha kṛṣṇaḥ kubjeti*
*kasyedam anulepanam*
*nayasy ambuja-patrākṣi*
*kṣipram ākhyātum arhasi*

*sasmitā sammukhī bhūtvā*
*praty uvācāmbujekṣaṇam*
*kṛṣṇaṁ jalada-gambhīraṁ*
*vidyut-kuṭila-gāminī*

Kṛṣṇa said to Kubjā, "O lotus-eyed girl, for whom are you carrying this sandalwood paste?" Kubjā, who walked in a crooked manner, so that she resembled lightning, smiled and replied with a voice that sounded as grave as a cloud.

**Texts 28-29**

*rājñaḥ snāna-gṛhaṁ yāmi*
*tad gṛhāṇānulepanam*
*dṛṣṭvaiva tvāravindākṣa*
*vismitāsmi varānana*

*yat-tvam icchasi me vīra*
*tvaṁ gṛhāṇānulepanam*
*sthitāsmy āgaccha bhadraṁ*
*te hṛdayasyāsi me priyaḥ*

Kubjā replied, "O lotus-eyed one! O handsome hero, I am on my way to give this sandalwood paste to King Kaṁsa. I have become enamored by Your matchless beauty and so, You can take as much sandalwood paste as you want. Please come to my house so that I can serve You to my heart's content because You are the Lord of my life."

**Text 30**

*kutaś cāgamyate saumya*
*yan-māṁ tvaṁ nāvabudhyase*
*mahārājasya dayitāṁ*
*niyuktām anulepane*

"O enchanting hero, where are You from that you are not familiar with me? I am a dear maidservant of King Kaṁsa who supplies him the best sandalwood paste."

**Texts 31-32**

*tām uvāca hasantīṁ tu*
*kṛṣṇaḥ kubjām avasthitām*
*āvayor gātra-sadṛśaṁ*
*dīyatām anulepanam*

*vayaṁ hi deśātithayo*
*mallāḥ prāptā varānane*
*draṣṭuṁ dhanur mahad divyaṁ*
*rāṣṭre caiva maharddhimat*

Kṛṣṇa said to Kubjā, who was standing before Him, smiling: "O girl with a beautiful face, kindly smear this sandalwood paste over Our bodies. We are wrestlers that have come to your city as invited guests. We would like to see the celestial bow that is being kept in the royal assembly of your king."

**Text 33**

*praty uvācātha sā kṛṣṇaṁ*
*priyo 'si mama darśane*
*rājārham idam avyagraṁ*
*tad gṛhāṇānulepanam*

To this, Kubjā replied, "In my estimation, You are the most attractive of all males and so I will happily decorate Your body with this fragrant sandalwood paste."

**Text 34**

*tāv ubhāv anuliptāṅgau*
*cāru-gātrau virejatuḥ*
*tīrthagau paṅka-digdhāṅgau*
*yamunāyāṁ yathā vṛṣau*

After Kubjā offered the sandalwood paste to Kṛṣṇa and Balarāma, They appeared even more transcendentally attractive. They looked like two bulls that had come out of the Yamunā with mud caked on Their bodies.

**Text 35**

*tāṁ ca kubjāṁ sthagor madhye*
*dvyaṅgulenāgra-pāṇinā*
*śanaiḥ sampīḍayāmāsa*
*kṛṣṇo līlā-vidhānavit*

Then, Kṛṣṇa, who is expert in performing wonderful pastimes, gently pulled Kubjā's body so that her deformity immediately disappeared.

### Text 36

*sā ca magnaṁ sthaguṁ*
*matvā svāyatāṅgī śucismitā*
*jahāsoccaiḥ stana-taṭī*
*ṛjuyaṣṭir latā yathā*

Seeing how her crooked body had become straight and attractive, Kubjā smiled with great happiness. Her two nicely shaped breasts made her appear very beautiful, like a creeper embracing a strong tree.

### Text 37

*praṇayāc cāpi kṛṣṇaṁ*
*sā babhāṣe matta-kāśinī*
*kva yāsyasi mayā ruddhaḥ*
*kānta tiṣṭha gṛhāṇa mām*

Becoming overwhelmed by lust, Kubjā addressed Kṛṣṇa: "O dear one, where are You going now? Please stay here with me and allow me to serve You to my full satisfaction."

### Text 38

*tau jāta-hāsāv anyonyaṁ*
*satalākṣepam avyayau*
*vīkṣamāṇau prahasitau*
*kubjāyāḥ śruta-vistarau*

Upon hearing this, Kṛṣṇa began to laugh. The indestructible Lord and friend of all living entities glanced at Balarāma, as if in a joking mood. Kubjā had previously heard descriptions of the transcendental qualities of the two brothers, Kṛṣṇa and Balarāma.

### Text 39

*kṛṣṇas tu kubjāṁ kāmārtāṁ*
*sasmitaṁ visasarja ha*

*tatas tau kubjayā muktau*
*praviṣṭau rāja-saṁsadam*

Thereafter, Kṛṣṇa and Balarāma left Kubjā, who was afflicted by lust, and quickly proceeded toward King Kaṁsa's palace.

**Text 40**

*tāv ubhau vraja-saṁvṛddhau*
*gopa-veṣa-vibhūṣitau*
*gūḍha-ceṣṭānanau bhūtvā*
*praviṣṭau nṛpa-veśma tat*

Kṛṣṇa and Balarāma were born and brought up in the village of Vṛndāvana and They were dressed as cowherd boys. Thus, Their external appearance was such that no one could understand Their real intentions.

**Text 41**

*dhanuḥśālāṁ gatau tatra*
*bālāv aparitarkitau*
*himavad vana-sambhūtau*
*siṁhāv iva madotkaṭau*

Eventually, the two brothers, who appeared like two intoxicated lions that had emerged from a forest at the foot of the Himālayas, came to the stage where the huge, celestial bow was kept. Everyone was surprised to see how boldly the brothers entered the arena.

**Text 42**

*didṛkṣantau mahattatra*
*dhanurāyoga-bhūṣitam*
*papracchatuś ca tau vīrāv*
*āyudhāgārikaṁ tadā*

Kṛṣṇa and Balarāma were very eager to see the celestial bow, which was decorated with flower garlands and worshiped. For this purpose, They inquired as follows from the guards about it.

**Texts 43-48**

*bhoḥ kaṁsa-dhanuṣāṁ pāla*
*śrūyatām āvayor vacaḥ*
*katarat tad dhanuḥ saumya*
*maho 'yaṁ yasya vartate*

*āyogabhūtaṁ kaṁsasya*
*darśayasva yadīcchasi*
*sa tayor darśayāmāsa tad*
*dhanuḥ stambha-sannibham*

*anāropyam asambhedyaṁ*
*devair api savāsavaiḥ*
*tad gṛhītvā tadā kṛṣṇas*
*tolayāmāsa vīryavān*

*dorbhyāṁ kamala-patrākṣaḥ*
*prahṛṣṭenāntarātmanā*
*tolayitvā yathā-kāmaṁ tad*
*dhanur-daitya-pūjitam*

*āropayāmāsa balī*
*nāmayāmāsa cāsakṛt*
*ānāmyamānaṁ kṛṣṇena*
*prakarṣād uragopamam*

*dvidhābhūtam abhūn madhye*
*dhanurāyoga-bhūṣitam*
*bhaṅktvā tu tad dhanuḥ śreṣṭhaṁ*
*kṛṣṇas tvarita-vikramaḥ*

*niścakrāma mahāvegaḥ*
*sa ca saṅkarṣaṇo yuvā*

"O guards, please listen carefully to what we have to say. We would like to see the celestial bow for which this gorgeous festival has been arranged." After hearing this, the guards led the two brothers to where the celestial bow was kept. This bow was so strong that even the demigods, headed by Indra, could not break or even string it. Still, lotus-eyed Kṛṣṇa effortlessly picked up the bow, as if in a playful mood. He tossed it from one hand to the other a few times before stringing it with ease. Indeed, as Kṛṣṇa bent the bow, which was decorated with flower garlands, it suddenly broke into two parts. After breaking the bow, the two brothers, Kṛṣṇa and Balarāma, quickly departed.

### Text 49

*dhanuṣo bhaṅga-nādena*
*vāyu-nirghoṣa-kāriṇā*
*cacālāntaḥpuraṁ sarvaṁ*
*diśaś caiva pupūrire*

The loud sound that was created by the breaking of the bow reverberated in the four directions and resembled a great rumbling of clouds. Indeed, the entire earth shook.

### Texts 50-53

*nirgamya tv āyudhāgārāj*
*jagmatur gopa-sannidhau*
*vegenāyudha-pālas tu gacchan*
*sambhrānta-mānasaḥ*

*samīpaṁ nṛpater gatvā*
*kākocchvāso 'bhyabhāṣata*
*śrūyatāṁ mama vijñāpyam*
*āścaryaṁ dhanuṣo gṛhe*

*nirvṛttam asmin kāle yaj-*
*jagataḥ sambhramopamam*
*narau kasyāpy asadṛśāu*
*śikhā-vitata-mūrddhajau*

*nīla-pītāmbara-dharau*
*pīta-śvetānulepanau*
*tāv antaḥpuram ajñātau*
*praviṣṭau kāma-veṣiṇau*

Thereafter, the two brothers, Kṛṣṇa and Balarāma, went to where the inhabitants of Vṛndāvana had made their camp. Meanwhile, the guards of the bow rushed to the royal court to inform the king of the news. The guards approached King Kaṁsa and said, "O King, please pay heed to our words. Just now, something wonderful has happened to your celestial bow. It appears that the world is going to meet with destruction very soon. Two ordinary boys came to where the bow was being kept, a little while ago. They were unique in Their appearance, having long hair. One of Them was dressed in blue garments and the other one was dressed in yellow garments. One of them was smeared with yellow sandalwood paste and the other was smeared with white sandalwood paste. They suddenly appeared within the arena where the bow was being kept, without anyone noticing."

**Text 54**

*deva-putropamau vīrau*
*bālav iva hutāśanau*
*sthitau dhanur-gṛhe saumyau*
*sahasā khādivāgatau*

*mayā dṛṣṭau parivyaktaṁ*
*rucirāchādana-srajau*

"These two heroes looked like sons of a demigod. Their features were most enchanting. While gazing at Them, it appeared to us as if the fire-god had personally appeared in the form of young boys. The dress and flower garlands of the two boys were very charming."

**Text 55**

*tayor ekas tu padmākṣaḥ*
*śyāmaḥ pītāmbara-srajaḥ*
*jagrāha tad dhanū-ratnaṁ*
*durgrāhyaṁ daivatair api*

"The eyes of one of the brothers were like lotus petals and His complexion was like that of a dark cloud. His dress and necklace were yellow. That blackish personality easily picked up the celestial bow, which was difficult for even the demigods to move."

**Text 56**

*tat sa bālo mahac-cāpaṁ*
*balād yantram ivāyasam*
*āropayitvā vegena*
*nāmayāmāsa līlayā*

"That young boy took the huge bow in His hand, as if it were a small toy, and began to string it. In a playful mood, He slowly began to bend the bow."

**Text 57**

*ākṛṣyamāṇaṁ tat tena*
*vibāṇaṁ bāhuśālinā*
*muṣṭi-deśe vikūjitvā*
*dvidhābhūtam abhajyata*

"Being pulled by the powerful arms of that hero, the celestial bow suddenly broke into two, making a very loud sound."

**Text 58**

*tataḥ pracalitā bhūmir*
*naiva bhāti ca bhāskaraḥ*
*dhanuṣo bhaṅga-nādena*
*bhramatīva nabhas talam*

"When the bow broke, the entire earth shook due to the powerful vibration, the light of the sun appeared to dim, and the sky seemed to spin."

**Text 59**

*tad adbhutaṁ mahad dṛṣṭvā*
*vismayaṁ paramaṁ gataḥ*
*bhayād bhayada-śatrubhyas*
*tad ihākhyātum āgataḥ*

"As I witnessed this amazing feat, I became highly astonished. Anticipating some future danger from an enemy camp, I came running here to give you the news."

### Text 60

*na jānāmi mahārāja kau*
*tāv amita-vikramau*
*ekaḥ kailāsa-saṅkāśa eko*
*'ñjana-giri prabhaḥ*

"O King, I do not know who these two unlimitedly powerful personalities are. One's complexion was as white as Mount Kailāsa and the other's complexion was as dark as a black mountain."

### Text 61

*sa tu tac-cāpa-ratnaṁ vai*
*bhaṅktvā stambham iva dvipaḥ*
*niṣpapātānila-gatiḥ*
*sānugo 'mita-vikramaḥ*

*agama taṁ dvidhā kṛtvā na*
*jāne ko 'py asau nṛpa*

"Immediately after breaking the celestial bow, which was as big as a giant pillar, that unlimitedly powerful hero and His brother quickly departed. O ruler of men, who knows the identity of these two? They came, broke the bow, and then left."

### Text 62

*śrutvaiva dhanuṣo bhaṅgaṁ*
*kaṁso vidita-vistaraḥ*
*visṛjyāyudha-pālaṁ vai*
*praviveśa gṛhottamam*

King Kaṁsa was always expecting something like this to happen. When he heard this news of the breaking of the celestial bow, he dismissed guards and went inside his palace.

Thus ends the translation of the twenty-seventh chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER TWENTY-EIGHT

# Kaṁsa Orders the two Wrestlers, Cāṇura and Muṣtika, to kill Kṛṣṇa

**Text 1**

*vaiśampāyana uvāca*
*sa cintayitvā dhanuṣo bhaṅgaṁ*
*bhoja-vivardhanaḥ*
*babhūva vimanā rājā cintayan*
*bhṛśa-duḥkhitaḥ*

Vaiśampāyana said: The more Kaṁsa, who should have increased the glories of the Bhoja dynasty, contemplated the incident of the breaking of the bow, the more he became filled with anxiety.

**Text 2**

*kathaṁ bālo vigata bhīrava*
*matya mahā-balam*
*prekṣyamāṇas tu puruṣair*
*dhanur bhaṅktvā vinirgataḥ*

He thought, “Alas! How could a small boy be so fearless and break a huge, celestial bow in front everyone, ignoring the warnings of my guards?”

**Text 3**

*yasyārthe dāruṇaṁ karma*
*kṛtaṁ loka-vigarhitam*
*pitṛṣvasrātmajān vīrān ṣaḍ*
*evāhaṁ nyapothayam*

“This is the same person I have been trying my best to kill by various cruel means. I killed six of my sister’s newborn sons, smashing them against the stone.”

**Text 4**

*daivaṁ puruṣakāreṇa na*
*śakyam ativartitum*

*nāradoktaṁ ca vacanaṁ*
*nūnaṁ mahyam upasthitam*

"I think that it is not possible to reverse the arrangements made by providence. It seems that whatever Nārada Muni had previously told me is going to take place, without fail."

### Text 5

*evaṁ rājā vicintyātha*
*niṣkramya sva-gṛhottamāt*
*prekṣāgāraṁ jagāmāśu*
*mañcānām avalokakaḥ*

While contemplating in this way, Kaṁsa came out of his palace and entered the sacrificial arena, to supervise the arrangements being made for the next day's wrestling competition.

### Texts 6-7

*sa dṛṣṭva sarva-niryuktaṁ*
*prekṣāgāraṁ nṛpottamaḥ*
*śreṇīnāṁ dṛḍha-niryuktair*
*mañca-vāṭair nirantaram*

*sottamāgāra-yuktābhir*
*valabhībhir vibhūṣitam*
*chadībhiḥ sampravṛddhābhir*
*eka-stambhair vibhūṣitam*

The powerful king found all the arrangements to be satisfactory. There were many stages and raised platforms erected by professional craftsmen. They were decorated with colorful flags that were marked with signs of the planets. The main stage was erected on six pillars. Thus, the sacrificial arena looked very attractive with stages, pillars and flags.

### Text 8

*sarvataḥ sāra-nirvyūhaṁ*
*svāyataṁ supratiṣṭhitam*

*udagrākliṣṭa-sukliṣṭa-*
*mañcārohaṇam uttamam*

The walls on all sides were made of bamboo poles. The entire area was vast and appeared like a small town. There were staircases on both sides so that people could climb onto the stage. Everything about the wrestling arena appeared delightful to the eyes and mind.

### Text 9

*nṛpāsana-parikṣiptaṁ*
*sañcāra-patha-saṅkulam*
*channaṁ tad vedikābhiś ca*
*mānuṣaugha-bharakṣamam*

Many thrones were placed on the stage for kings to sit. There were many pathways leading to the stage, coming from all directions. Seating arrangements were made so that innumerable people could attend.

### Texts 10-11

*sa dṛṣṭvā bhūṣitaṁ raṅgam*
*ājñāpayata buddhimān*
*śvaḥ sacitrāḥ samālyāś ca*
*sapatākās tathaiva ca*

*suvāsitā vapuṣmanta*
*upanītottarac-chadāḥ*
*kriyantāṁ mañcavāṭāś ca*
*valabhyo vīthayas tathā*

Being satisfied after seeing the arrangements in the sacrificial arena, Kaṁsa gave the following instructions to the organizers: "Tomorrow morning, you should decorate this stage very nicely. Make sure the pillars and pathways are nicely decorated with flower garlands and flags. Sprinkle scented water all over the ground and make it appear very attractive. Now, erect a beautiful canopy above the wrestling arena."

### Texts 12-13

*raṅga-vāṭe karīṣasya*
*kalpyantāṁ rāśayo 'vyayāḥ*
*paṭāstaraṇa-śobhāś ca*
*valayaś cānurūpataḥ*

*sthāpyantāṁ sunikhātāś ca*
*pāna-kumbhā yathā-kramam*
*udabhāra-sahāḥ sarve*
*sakāñcana-ghaṭottamāḥ*

"The wrestling arena should be smeared with cow dung. Curtains should be placed all around the stage. Make sure that there are enough pillars so that the stage is supported and the curtains are fixed. These pillars should be planted deep into the ground. Place many tables here and there and keep golden pitchers filled with water and glasses on top of them, for the convenience of the spectators."

### Text 14

*balayaś copakalpyantāṁ*
*kaṣāyāś caiva kumbhaśaḥ*
*prāśnikāś ca nimantryantāṁ*
*śreṇyaś ca sapurogamāḥ*

"There should be varieties of gifts kept ready. These gifts should be kept in large vessels with open mouths. You should invite the foremost wrestlers who are conversant with the rules of wrestling. You should invite all the merchants, artists, and their followers to participate as spectators."

### Text 15

*ājñā ca deyā mallānāṁ*
*prekṣakāṇāṁ tathaiva ca*
*samāje mañca-śobhāś ca*
*kalpyantāṁ sūpakalpitāḥ*

"You should arrange for judges for the wrestling competition and they should be here on time. To enhance the beauty of the wrestling arena, properly decorate it, and give all respect to the judges."

### Text 16

*evam ājñāpya rājā sa*
*samāja-vidhim uttamam*
*samāja-vāṭān niṣkramya*
*viveśa svaṁ niveśanam*

After giving orders for insuring adequate arrangements for the smooth functioning of the wrestling competition, King Kaṁsa left the arena and returned to his palace.

### Text 17

*āhvānaṁ tatra sañcakre*
*tasya malla-dvayasya vai*
*cāṇūrasyāprameyasya*
*muṣṭikasya tathaiva ca*

In his palace, King Kaṁsa summoned his two most experienced wrestlers. The names of these two unlimitedly powerful wrestlers were Cāṇūra and Muṣṭika.

### Text 18

*tau tu mallau mahā-vīryau*
*balinau bāhu-śālinau*
*kaṁsasyājñāṁ puraskṛtya*
*hṛṣṭau viviśatus tadā*

Being summoned by the king, the two powerful, might-armed wrestlers went to see him in a mood of great happiness.

### Text 19

*tau samīpagatau dṛṣṭvā*
*mallau jagati viśrutau*
*uvāca kaṁso nṛpatiḥ*
*sopanyāsam idaṁ vacaḥ*

When Kaṁsa saw that the two formidable wrestlers, Cāṇūra and Muṣṭika, were standing before him, he began speaking to them in a very reasonable manner.

**Text 20**

*bhavantau mama vikhyātau*
*mallau vīra-dhvajocchritau*
*pūjitau ca yathā-nyāyaṁ*
*satkārārhau viśeṣataḥ*

"You two are the most powerful and experienced wrestlers in my kingdom. You have earned many titles and have won numerous trophies. You are situated on the topmost platform of the art of wrestling. Because of this, you are always favored by me and as such, I respect you very much."

**Text 21**

*tan-matto yadi satkāraḥ*
*smaryate sukṛtāni ca*
*kartavyaṁ me mahat karma*
*bhavadbhyāṁ svena tejasā*

"Kindly remember my past favors and help me by accomplishing a greatly important mission. This can be accomplished by utilizing your immense prowess."

**Text 22**

*yāv etau mama saṁvṛddhau*
*vraje gopālakāv ubhau*
*saṅkarṣaṇaś ca kṛṣṇaś ca*
*bālāv api jita-śramau*

"You must have heard of the two young cowherd boys, Kṛṣṇa and Balarāma, who were raised in Vṛndāvana, within my jurisdiction. These two possess such great energy that They never seem to tire."

**Text 23**

*etau raṅga-gatau yuddhe*
*yuddhyamānau vanecarau*

*nipātānantaraṁ śīghraṁ*
*hantavyau nātra saṁśayaḥ*

"These two boys, who are forest-dwellers, will compete with you. As soon as They come to wrestle with you, throw Them to the ground and quickly kill them. Don't worry about the consequences."

**Text 24**

*bālāv imau sucapalāv*
*akriyāv iti sarvathā*
*nāvajñā tatra kartavyā*
*kartavyo yatna eva hi*

" 'These two boys are very restless and have no knowledge of the art of wrestling.' Never think of Them like this, being complacent. You will have to exert yourselves to the utmost to defeat Them."

**Text 25**

*tābhyāṁ yudhi nirastābhyāṁ*
*gopābhyāṁ raṅga-sannidhau*
*āyatyāṁ ca tadātve ca*
*śreyo mama bhaviṣyati*

"If you kill these two cowherd boys in the wrestling arena, I will be freed from all types of present and future fear."

**Text 26**

*nṛpateḥ sneha-saṁyuktair*
*vacobhir hṛṣṭa-mānasau*
*ūcatur yuddha-sammattau*
*mallau cāṇūra-muṣṭikau*

After hearing these affectionate words of King Kaṁsa, the hearts of the two wrestlers became filled with joy. The two wrestlers, Cāṇura and Muṣṭika, who were always intoxicated with pride in their wrestling abilities, replied to the king as follows.

### Text 27

*yady āvayos tau pramukhe*
*sthāsyete gopa-kilbiṣau*
*hatāv ity eva mantavyau*
*preta-rūpau tapasvinau*

"O King, if these two cowherd boys, who are a disgrace to their family, stand before us, know for certain that They are as good as dead. Consider that They have made all preparations to be ghosts in Their next lives."

### Text 28

*yady āvāṁ pratiyotsyete*
*tāv ariṣṭa-pariplutau*
*āvābhyāṁ roṣa-yuktābhyāṁ*
*pramukhe tau vanecarau*

"If They are foolish enough to wrestling with us, there is no doubt that we will kill Them, right in everyone's presence."

### Text 29

*evaṁ vāg viṣam utsṛjya tāv*
*ubhau malla-puṅgavau*
*anujñātau narendreṇa sve*
*gṛhe tau prajagmatuḥ*

After vomiting poison in the form of uttering insulting words, the two renowned wrestlers took permission from Kaṁsa and returned home.

### Texts 30-32

*mahā-mātraṁ tataḥ kaṁso*
*babhāṣe hasti-jīvinam*
*hastī kuvalayāpīḍaḥ*
*samāja-dvāri tiṣṭhatu*

*balavān mada-lolākṣaś*
*capalaḥ krodhano nṛṣu*

*dānotkaṭakaṭaś caṇḍaḥ*
*prativāraṇa-roṣaṇaḥ*

*sa sannodayitavyas te tāv*
*uddiśya vanaukasau*
*vasudeva-sutau vīrau*
*yathā syātāṁ gatāyuṣau*

*tvayā caiva gajendreṇa*
*yadi tau goṣṭha-jīvinau*
*bhavetāṁ patitau raṅge*
*paśyeyam aham utkaṭau*

Thereafter, Kaṁsa summoned his foremost elephant driver and ordered him, "Take your best elephant, Kuvalayāpīḍa, and keep him near the gate to the sacrificial arena. I know that this elephant is very strong, restless, mischievous, and always inimical to human beings. As soon as he sees another elephant, he becomes filled with anger. Indeed, it is his nature to be always angry. When the two powerful sons of Vasudeva arrive at the gate on Their way to the wrestling arena, urge the elephant to trample Them so that hopefully, They will instantly die. I want to see the two proud cowherd boys who live in the forest smashed to the ground, Their lives squeezed out by the king of elephants, Kuvalayāpīḍa, at the gate to the wrestling arena."

**Text 34**

*tatas tau patitau dṛṣṭvā*
*vasudevaḥ sabāndhavaḥ*
*china-mūlo nirālambaḥ*
*sabhāryo vinaśiṣyati*

"When the two boys are killed in this way, Vasudeva will lose all desire to remain alive. He and his wife, along with their relatives, will be devastated."

**Text 35**

*ye ceme yādavā mūrkhāḥ*
*sarve kṛṣṇa-parāyaṇāḥ*
*vinaśiṣyanticchinnāśā dṛṣṭvā*
*kṛṣṇaṁ nipātitam*

"In addition, all the members of the Yadu dynasty who support Kṛṣṇa, and who have full faith in Him, will fall into the pit of devastation when they see their dear Kṛṣṇa vanquished."

**Text 36**

*etau hatvā gajendreṇa*
*mallair vā svayam eva vā*
*purīṁ niryādavīṁ kṛtvā*
*vicariṣyāmy ahaṁ sukhī*

"I hereby vow to kill these two brothers, either by means of the elephant, Kuvalayāpīḍa, or by means of the wrestlers, or by myself. In this way, I will make the city of Mathurā devoid of Yādavas and thereafter live peacefully."

**Text 37**

*pitā hi me parityakto*
*yādavānāṁ kulodvahaḥ*
*śeṣāś ca me parityaktā*
*yādavāḥ kṛṣṇa-pakṣiṇaḥ*

"I have rejected my father, who took upon his shoulders the responsibility for looking after the members of the Yadu dynasty. Anyone who takes the side of Kṛṣṇa will be killed by me."

**Text 38**

*na cāham ugrasenena*
*jātaḥ kila sutārthinā*
*mānuṣeṇālpa-vīryeṇa*
*yathā mam āha nāradaḥ*

"The fact is that I was not born as an ordinary child of my insignificant father, Ugrasena. This information was given to me by the great sage, Nārada."

**Text 39**

*mahāmātra uvāca*
*katham uktaṁ nāradena*
*rājan devarṣiṇā purā*
*āścaryam etat kathitaṁ*
*tvattaḥ śrutam arindama*

The elephant driver said, "O respected king, what did the great sage, Nārada, tell you? O destroyer of the enemies, I am surprised to hear this from your mouth."

**Text 40**

*katham anyena jātas tvam*
*ugrasenāt pitur vinā*
*tava mātrā kathaṁ rājan*
*kṛtaṁ karmedam īdṛśam*

"O King, if Ugrasena is not actually your father then who is your real father? How could your mother engage in such an abominable act?"

**Text 41**

*anyāpi prākṛtā nārī na*
*kuryāc ca jugupsitam*
*vistaraṁ śrotum icchāmi*
*hy etat kautūhalaṁ hi me*

"Normally, no ordinary woman would engage in such a sinful act. Why did your mother do this? I wish to know about this from you in detail. I am very eager to hear the story."

**Text 42**

*kaṁsa uvāca*
*yathā kathitavān vipro*
*maharṣir nāradaḥ prabhuḥ*

*tathāhaṁ sampravakṣyāmi*
*yadi te śravaṇe matiḥ*

Kaṁsa said: "O elephant keeper, if you are really interested to know about this mystery then let me tell you the story exactly as the great sage, Nārada had narrated it."

**Text 43**

*āgataḥ śakra-sadanāt sa*
*vai śakra-sakho muniḥ*
*candrāṁśu-śukla-vasano*
*jaṭā-maṇḍalam udvahan*

"Nārada Muni is a friend of Indra, the king of the demigods. One day, Nārada dressed himself in cloth that was as white as moon rays and then came to see me from the abode of Indra. His hair was matted."

**Text 44**

*kṛṣṇājinottarīyeṇa*
*rukma-yajñopavītavān*
*daṇḍī kamaṇḍalu-dharaḥ*
*prajāpatir ivāparaḥ*

"On his shoulder hung a deerskin. He was adorned with a fine golden sacred thread. He carried a stick and a water pot in his hands. He looked like another Prajāpati."

**Text 45**

*gātā caturṇāṁ vedānāṁ*
*vidvān gāndharva-vedavit*
*sa nārado 'tha devarṣir*
*brahma-lokacaro 'vyayaḥ*

"Nārada is not only a learned scholar of the Vedic literature but also very great expert in the art of music. He always sings the glories of the four Vedas. The great sage, Nārada, who wanders throughout the universe, came to my palace."

### Text 46

*tam āgatam ṛṣiṁ dṛṣṭvā*
*pūjayitvā yathā-vidhi*
*pādyārghyam āsanaṁ datvā*
*sampraveśyopaviśya ha*

"As soon as he came to my residence, I greeted him with great respect and worshiped him with offerings of *pādya* and *arghya.* I took him inside my palace and offered him a comfortable seat."

### Text 47

*sukhopaviṣṭo 'tha muniḥ*
*pṛṣṭvā ca kuśalaṁ mama*
*uvāca ca prīta-manā*
*devarṣir bhāvitātmavān*

"After being comfortably seated, the sage inquired about my well-being. After being fully satisfied by my hospitality, Nārada spoke to me."

### Text 48

*nārada uvāca*
*pūjito 'haṁ tvayā vīra*
*vidhi-dṛṣṭena karmaṇā*
*idam ekaṁ mama vacaḥ*
*śrūyatāṁ pratigṛhyatām*

Nārada said: "O great hero, you have worshiped me according to the injunctions of the scriptures. Now, take these words of mine to heart."

### Text 49

*gato 'haṁ deva-sadanaṁ*
*sauvarṇaṁ meru-parvatam*
*so 'haṁ kadācid devānāṁ*
*samāje meru-mūrdhani*

"The demigods reside on the golden Sumeru mountain. One day, there was a meeting of the demigods on the peak of the mountain. I was also one of the persons attending that meeting."

**Text 50**

*tatra mantrayatāṁ evaṁ*
*devatānāṁ mayā śrutaḥ*
*bhavataḥ sānugamyaiva*
*vadhopāyaḥ sudāruṇaḥ*

"In that assembly of demigods and their followers, there was a serious discussion about the ways and means to kill you. This is what I had personally heard."

**Text 51**

*tatra yo devakī-garbho*
*viṣṇur loka-namaskṛtaḥ*
*yo 'syā garbho 'ṣṭamaḥ kaṁsa*
*sa te mṛtyur bhaviṣyati*

"My dear Kaṁsa, the eighth embryo of Devakī will be your greatest enemy, the universally worshipable Lord Viṣṇu. That child will become the cause of your death."

**Text 52**

*devānāṁ sa tu sarvasvaṁ*
*tridivasya gatiś ca saḥ*
*paraṁ rahasyaṁ devānāṁ*
*sa te mṛtyur bhaviṣyati*

"Lord Viṣṇu is the life and soul of the demigods. He is the shelter of the residents of heaven and their worshipable Lord. The same Lord will be the cause of your death."

**Text 53**

*yatnaś ca kriyatāṁ kaṁsa*
*garbhāṇāṁ pātanaṁ prati*
*nāvajñā ripave kāryā*
*durbale svajane 'pi vā*

"O Kaṁsa, you should therefore try to kill the son of Devakī. If an enemy is weak, or one's relative, he should still never be shown mercy or neglected."

### Text 54

*na cāyam ugrasenaḥ sa*
*pita tava mahā-balaḥ*
*drumilo nāma tejasvī*
*saubhasya patir ūrjitaḥ*

"Ugrasena is not your actual father. Your real father is the powerful Drumila, the master of the airplane, Saubha."

### Texts 55-56

*śrutvāhaṁ tad vacas tasya*
*kiñcid roṣa-samanvitaḥ*
*bhūyo 'pṛccham kathaṁ brahman*
*drumilo nāma dānavaḥ*

*mama mātrā kathaṁ tasya*
*brūhi vipra samāgamaḥ*
*etad icchāmy ahaṁ śrotuṁ*
*vistareṇa tapodhana*

Kaṁsa said: "When I heard these words of Nārada, I became enraged. I said, 'O brāhmaṇa, how did the demon, Drumila, become my father? O you who are enriched by great austerity, please tell me how he had sexual relations with my mother. I want to hear all about this from you in detail.' "

### Text 57

*nārada uvāca*
*hanta te kathayiṣyāmi śṛṇu*
*rājan yathārthataḥ*
*drumilasya ca mātrā te*
*saṁvādaṁ ca samāgamam*

Nārada said: "O King, kindly listen with rapt attention as I describe to you the meeting of Drumila with your mother."

### Text 58

*suyāmunaṁ nāma nagaṁ*
*tava mātā rajasvalā*
*prekṣituṁ sahitā strībhir*
*gatā vai sā kutūhalāt*

"Once, when your mother's menstrual period had just finished, she went, just for the pleasure of it, to see the mountain known as Suyāmuna, in the company of other women."

### Text 59

*sā tatra ramaṇīyeṣu*
*rucira-drumasānuṣu*
*cacāra naga-śṛṅgeṣu*
*kandareṣu nadīṣu ca*

"She climbed to the charming peak of the mountain, which was decorated with beautiful trees, and enjoyed walking there. She saw many caves and streams in that mountainous region."

### Text 60

*kinnarodgīta-madhurāḥ*
*pratiśruty abhināditāḥ*
*śṛṇvantī kāma-jananīr*
*vācaḥ śrotra-sukhāvahāḥ*

"At that time, she heard some pleasing words that were meant to agitate the mind. These words were spoken by Kinnaras and so they were melodious, like a song. This speech vibrated throughout the entire forest, filling the four directions."

### Text 61

*barhiṇāṁ caiva virutaṁ*
*khagānāṁ ca vikūjitam*
*abhīkṣṇam abhiśṛṇvantī*
*strī-dharmam abhirocayat*

"She also heard the crowing of peacocks and the chirping of various kinds of birds. As a result, her mind became agitated with lust."

### Text 62

*etasminn antare vāyur*
*vanarāji-viniḥsṛtaḥ*
*hṛdyaḥ kusuma-gandhāḍhyo*
*vavau manmatha-bodhanaḥ*

"A cool breeze carrying the sweet aroma of flowers began to blow in that forest. This further stimulated your mother's passionate desire."

### Text 63

*dvirephābharaṇāś caiva*
*kadambā vāyu-ghaṭṭitāḥ*
*mumucur gandham adhikaṁ*
*santatāsāra-mūrchitāḥ*

"Bumblebees hovered around the fully blossomed *kadamba* flowers. Because of the cool breezes and the streams flowing through the forest, the *kadamba* flowers exuded a very strong fragrance."

### Text 64

*kesarāḥ puṣpa-varṣaiś ca*
*vavṛṣur mada-bodhanāḥ*
*nīpā dīpā ivābhānti*
*puṣpa-kaṇṭaka-dhāriṇaḥ*

"The fragrant flowers called *nāga-keśara* that agitate one's mind were scattered throughout the forest. The forest appeared like the Nīpa island, which is filled with thorny bushes with flowers."

### Text 65

*mahī nava-tṛṇacchannā*
*śakra-gopa-vibhūṣitā*
*yauvanastheva vanitā svaṁ*
*dadhārārtavaṁ vapuḥ*

"Being covered by fresh green grass, bushes, and plants, the earth looked like a young girl in the prime of her youth."

### Text 66

*atha saubha-patiḥ śrīmān*
*drumilo nāma dānavaḥ*
*bhaviṣyad daiva-yogena*
*vidhātrā tatra nīyate*

"In such a condition, the lord of the Saubha airplane, Drumila, who was considered to be a very powerful demon, appeared there, being sent by the creator under the arrangement of providence."

### Text 67

*kāmagena rathenāśu*
*taruṇāditya-varcasā*
*yad ṛcchayā gatas tatra*
*suyāmuna-didṛkṣayā*

"The demon's airplane, which could fly at will, sparkled like the morning sunshine. Flying in his excellent airplane, the demon came to the Suyāmuna mountain to enjoy its beauty."

### Text 68

*vihāyasā kāmagamo*
*manaso 'py āśu-gāminā*
*sa taṁ prāpya parvatendram*
*avatīrya rathottamāt*

"Drumila's airplane could fly faster than the speed of mind. The demon, who moved in the sky as he liked, arrived at the Suyāmuna mountain and got out of his airplane."

### Text 69

*parvatopavane nyasya*
*rathaṁ para-rathārujam*
*athāsau sūta-sahitaś*
*cacāra naga-mūrdhani*

"Drumila left his aerial chariot, which was capable of destroying the chariots of the enemy, in a garden and began to wander about on the peak of the mountain, accompanied by his driver."

**Text 70**

*tato bahūny apaśyetāṁ*
*kānanāni vanāni ca*
*sarvartu-guṇa-sampannaṁ*
*nandanasyeva kānanam*

"The demon and his driver walked here and there, through many beautiful forests and gardens. These forests resembled the Nandana-kānana forest and displayed the symptoms of all seasons."

**Texts 71-73**

*ceratur naga-śṛṅgeṣu*
*kandareṣu nadīṣu ca*
*nānā-dhātu-pinaddhaiś ca*
*śṛṅgair bahubhir ucchritaiḥ*

*nānā-ratna-vicitraiś ca*
*kāñcanāñjana-rājatān*
*nānā-kusuma-gandhāḍhyān*
*nānā-sattva-gaṇair yutān*

*nānā-dvija-gaṇair ghuṣṭān*
*nānā-puṣpa-phala-drumān*
*nānauṣadhi-samāyuktān*
*ṛṣi-siddhānusevitān*

"Drumila and his driver walked through mountain peaks, near caves, and along river banks. The mountain peaks were covered with colorful minerals so that they looked shiny, like jewels. Some of the mountain peaks resembled gold, silver, and black ointment. The entire atmosphere was saturated with the sweet aroma of forest flowers. There were many kinds of animals living in the forest. The sounds of chirping birds could be heard in all directions. Everywhere there were trees and plants bearing fruit and flowers. Many great sages and perfect beings resided in that forest, which was filled with medicinal herbs."

### Texts 74-75

*vidyādharān kimpuruṣān*
*ṛkṣa-vānara-rākṣasān*
*siṁhān vyāghrān varāhāṁś ca*
*mahiṣāñ charabhāñ chaśān*

*sṛmarāṁś camarān nyaṅkūn*
*mātaṅgān yakṣa-rākṣasān*
*evaṁ bahu-vidhān paśyaṁś*
*caramāṇo nagottamam*

"They saw many Vidyādharas, Kinnaras, bears, monkeys, demons, lions, tigers, wild pigs, buffalos, hares, wild deer, yak, spotted deer, elephants, Yakṣas, and nocturnal animals while wandering throughout the mountain."

### Text 76

*dūrād dadarśa nṛpatir*
*devīṁ deva-sutopamām*
*krīḍamānāṁ sakhībhiś ca*
*puṣpaṁ caiva vicinvatīm*

"The king of demons, Drumila, came upon the queen of Ugrasena, seeing her from a distance. She was playing and joking with her companions. As she engaged in picking flowers from the garden, she looked like a celestial woman."

### Text 77

*tataś carantīṁ suśroṇīṁ*
*sakhībhiḥ saha saṁvṛtām*
*dṛṣṭvā saubhapatir dūrād*
*vismayan sūtam abravīt*

"When Drumila, the master of the Saubha airplane, saw from a distance that most beautiful lady with a slender waist, surrounded by her many friends, he became astonished and spoke to his driver."

### Text 78

*kasyeyaṁ mṛga-śāvākṣī*
*vanāntara-vicāriṇī*
*rūpaudārya-guṇopetā*
*manmathasya ratir yathā*

Drumila said, "Who is this doe-eyed married woman, wandering about in this forest? She is exceedingly attractive and seems to possess all good qualities. She looks to me like Rati, the wife of Kāmadeva."

### Text 79

*śacīva puruhūtasya*
*utāho vā tilottamā*
*nārāyaṇoruṁ nirbhidya*
*sambhūtā vara-varṇinī*

*ailasya dayitā devī yoṣid*
*ratnaṁ kim urvaśī*

"Alas! Is she Śacī, the wife of the king of the demigods? Is she Tilottamā, or is she the beautiful Urvaśī, who manifested from the thigh of Lord Nārāyaṇa and became the beloved queen of King Pururavā?"

### Texts 80-81

*kṣīrarṇave mathyamāne*
*surāsura-gaṇaiḥ saha*
*manthānaṁ mandaraṁ*
*kṛtvāmṛtārtham iti naḥ śrutam*

*tato 'mṛtāt samuttasthau*
*devī śrīr loka-bhāvinī*
*nārāyaṇāṅka-lulitā kiṁ*
*śrīr eṣā varāṅganā*

"I have heard that, to obtain nectar, the demigods and demons once churned the ocean of milk, using Mount Mandara as the churning rod. At that time, Lakṣmī, the goddess of fortune and benefactor of the entire world, appeared as a result of the churning. Lakṣmī always remains by the side of Lord Nārāyaṇa. Could this beautiful lady be Lakṣmī?"

**Text 82**

*nīla-meghāntaragatā*
*dyotayanty acira-prabhā*
*tathā yoṣidgaṇān madhye*
*rūpaṁ pradyotayad vanam*

"Just as lightning sometimes appears within a cloud, manifesting its great effulgence, this woman, surrounded by her companions, is displaying her great beauty."

**Text 83**

*atīva sukumārāṅgī*
*suprabhendu-nibhānanā*
*dṛṣṭvā rūpam anindyāṅgyā*
*vibhrānto vyākulendriyaḥ*

"All the limbs of her body are exquisitely beautiful and her face shines like the full moon. While gazing at her faultless form, I have become captivated and my senses have become agitated."

**Text 84**

*kāmasya vaśam āpanno*
*mano vihvalatīva me*
*bhṛśaṁ kṛntati me 'ṅgāni*
*sāyakaiḥ kusumāyudhaḥ*

*bhitvā hṛdi śarān pañca*
*nirdayaṁ hanti me manaḥ*

"I am now overcome by lusty desires. My mind is greatly agitated. Kāmadeva has pierced my heart, as well as all of my limbs, with his five famous arrows."

### Texts 85-87

*hṛdayāgnir vardhayati*
*ājyasikta ivānalaḥ*
*katham adya bhavet kāryaṁ*
*śamārthaṁ manmathāgninā*

*kenopāyena kiṁ kurmo*
*bhajen māṁ matta-gāminī*
*evaṁ bahu cintayāno*
*nopalabhya ca dānavaḥ*

*sūtam āha muhūrtaṁ tu*
*tiṣṭhasva tvam ihānagha*
*ahaṁ yāsyāmi tāṁ draṣṭuṁ*
*kasyeyam iti yoṣitam*

"The fire of lust continually increases in my heart. It burns like a fire fed with ghee! I simply think about how to extinguish this fire of my lusty desires. Alas! What should I do so that this beautiful woman will accept me as her lover?"

Even after considering the matter in so many ways, the demon could not come to any conclusion. Finally, he said to his driver, "O pious one, wait here while I go and see for myself whose wife this beautiful lady is."

### Text 88

*pratīkṣamāṇas tiṣṭhasva*
*yāvad āgamanaṁ mama*
*śrutvā tu vacanaṁ tasya*
*tathāstv iti vaco 'bravīt*

"Until I return, wait here for me." When Drumila issued this order, his driver gave his consent, saying, "So be it! I shall do as you say."

### Text 89

*evam uktvā dānavendro*
*gamanāya mano dadhe*

*varyupaspṛsya balavan*
*dhyānam evānv acintayat*

"After instructing his driver in this way, the powerful king of the demons, Drumila, washed his hands and mouth and then began to meditate for the purpose of discovering the woman's identity."

**Text 90**

*muhūrtaṁ dhyānamātreṇa*
*dṛṣṭaṁ jñāna-balāt tataḥ*
*ugrasenasya patnīti*
*jñātvā harṣam upāgataḥ*

"After absorbing his mind in meditation for a few moments, Drumila could understand that the lady was the wife of King Ugrasena. Upon learning this, the demon became very happy."

**Texts 91-92**

*ugrasenasya rūpaṁ vai*
*kṛtvā svaṁ parivartya saḥ*
*upāsarpan mahābāhuḥ*
*prahasan dānaveśvaraḥ*

*smayamānaś ca śanakair*
*jagrāhāmitavīryavān*
*ugrasenasya rūpeṇa*
*mātaraṁ te vyadharṣayat*

"The wicked and powerful demon then assumed the form of Ugrasena and approached the woman, while exhibiting a charming smile. While pretending to be the woman's husband, he embraced her and in this way, polluted your mother's vow of chastity."

**Text 93**

*sā pati-snigdha-hṛdayā*
*taṁ bhāvenopasarpatī*
*śaṅkitā cābhavat paścāt*
*tasya gaurava-darśanāt*

"Because of her great love and affection for her husband, the woman served the demon, Drumila, with great respect. Later on, however, she became suspicious due to the great burden of the demon's body, and so she became frightened."

**Text 94**

*sā tam āhotthitā bhītā na*
*tvaṁ mama patir dhruvam*
*kasya tvaṁ vikṛtācāro*
*yenāsmi malinīkṛtā*

"Finally, she pushed the demon aside and stood up in a fit of anger. She said, 'You are certainly not my husband. Who are you? Whose sinful son are you? Why have you polluted my chastity in this way?' "

**Text 95**

*eka-bhartṛ-vratam idaṁ*
*mama sandūṣitaṁ tvayā*
*patyur me rūpam āsthāya*
*nīca nīcena karmaṇā*

" 'O sinful, wretched person, you have polluted my good character and broken my vow of chastity by assuming the form of my husband.' "

**Text 96**

*kiṁ māṁ vakṣyanti ruṣitā*
*bāndhavāḥ kula-pāṁsanīm*
*jugupsitā ca vatsyāmi*
*pati-pakṣair nirākṛtā*

" 'How will I be able to show my face to my friends and relatives? What will they say to me? I will have to spend the rest of my life being condemned by the members of my husband's family.' "

**Text 97**

*dhik-tvāṁ īdṛśam akṣāntaṁ*
*duṣkulaṁ vyutthitendriyam*

*aviśvāsyam anāryaṁ ca*
*paradāra abhimarśanam*

" 'You are the destroyer of the good name of your family. Your senses are uncontrolled. You are the lowest of men—a cheater, unfaithful to the principles of religion. You have spoiled the life of someone else's wife. How shameful!' "

**Texts 98-99**

*sa tām āha prasajjantīṁ*
*kṣiptaḥ krodhena dānavaḥ*
*ahaṁ vai drumilo nāma*
*saubhasya patir ūrjitaḥ*

*kiṁ māṁ kṣipasi roṣeṇa*
*mūḍhe paṇḍita-mānini*
*mānuṣaṁ patim āśritya*
*nīcaṁ mṛtyu-vaśe sthitam*

"As Ugrasena's wife continued to condemn the demon in this way while profusely lamenting, he became enraged and said, 'O foolish lady, you think yourself to be very chaste and intelligent. Do you know who am I? I am the proprietor of the famous Saubha airplane, the powerful demon, Drumila. You are the wife of an ordinary human being. How dare you display your anger at me when your life is in my hands?' "

**Text 100**

*vyabhicārān na duṣyanti*
*striyaḥ strī-māna-garvite*
*na hy āsāṁ niyatā buddhir*
*mānuṣīṇāṁ viśeṣataḥ*

" 'Proud lady, when adultery occurs due to the urges of uncontrollable desire then neither the man nor woman become polluted. There is no doubt that the intelligence of the wives of human beings remains intact in such a situation.' "

### Text 101

*śrūyante hi striyo bahvyo*
*vyabhicāra-vyatikramaiḥ*
*prasūtā deva-saṅkāśān*
*putrān niścala-vikramān*

" 'It has been heard by me that many women, even after polluting their chastity, became the mothers of powerful and pious children.' "

### Text 102

*atīva hi tvaṁ strī-loke*
*pati-dharmavatī satī*
*śuddhā keśān vidhunvantī*
*bhāṣase yadyad icchasi*

" 'Do you think that you are the only one who is chaste and faithful to her husband? Are you the only one who is as pure as milk? You talk unnecessarily!' "

### Text 103

*kasya tvam iti yac cāhaṁ*
*tvayokto matta-kāśini*
*kaṁsas tasmād ripu-dhvaṁsī*
*tava putro bhaviṣyati*

" 'O lady, intoxicated with pride, you had asked, "Whose son are you?" Because of this, you will give birth to a son named Kaṁsa, who will destroy his enemies.' "

### Text 104

*sā saroṣā punar bhūtvā*
*nindantī tasya taṁ varam*
*uvāca vyathitā devī*
*dānavaṁ dhṛṣṭa-vādinam*

"Upon hearing these words of the demon, the wife of Ugrasena became more inflamed with rage. Condemning this so-called benediction, she spoke to the puffed-up demon with a heart that was tormented by grief."

**Text 105**

*dhik te vṛttaṁ sudurvṛtta*
*yaḥ sarvā nindasi striyaḥ*
*santi striyo nīca-vṛttāḥ*
*santi caiva pati-vratāḥ*

" 'O sinful demon, I condemn this reprehensible action of yours. How dare you blaspheme all the women of the world? There are certainly some deceitful women in this world but at the same time, there are many cultured women who are thoroughly honest and chaste.' "

**Text 106**

*yās tv eka-patnyaḥ śrūyante*
*'rundhatī-pramukhāḥ striyaḥ*
*dhṛtā yābhiḥ prajāḥ sarvā*
*lokāś caiva kulādhama*

" 'O disgrace of your family, remember ladies such as Arundatī, who are absolutely chaste! These ladies sustain the inhabitants of all planets by the strength of their chastity!' "

**Text 107**

*yas tvayā mama putro*
*vai datto vṛtta-vināśanaḥ*
*na me bahumatas tv*
*eṣa śṛṇu cāpi yad ucyate*

" 'The son that you have given me, who will kill many pious men, will not be favored by me. Even though he is my son, I will not have much love and affection for him. Now, listen to what I have to say.' "

**Text 108**

*utpatsyati pumān nīca*
*pativaṁśe mamādya yaḥ*

*bhaviṣyati sa te mṛtyur*
*yaś ca dattas tvayā sutaḥ*

" 'O low-class demon, the Supreme Personality of Godhead will appear in my husband's family. Know for certain that He will be the cause of death for the son that you have given me, as well as your own death!' "

**Text 109**

*drumilas tv evam uktas*
*tu jagāmakāśam eva tu*
*tenaiva ratha-mukhyena*
*divyenāpratigāminā*

"After Ugrasena's wife had cursed the demon, Drumila, in this way, he boarded his incomparably beautiful airplane and disappeared into the sky."

**Texts 110-114**

*jagāma ca purīṁ dīnā*
*mātā tad ahar eva te*
*mām evam uktvā bhagavān*
*nārado muni-sattamaḥ*

*dīpyamānas tapo vīryāt*
*sākṣād agnir iva jvalan*
*vallakīṁ vādyamāno hi*
*sapta-svara-vimūrcchitām*

*gāyano lakṣya-vīthīṁ sa*
*jagāma brahmaṇo 'ntikam*
*śṛṇuṣvedaṁ mahāmātra*
*nibodha vacanaṁ mama*

*tathyaṁ coktaṁ nāradena*
*trailokyajñena dhīmatā*
*alaṁ balena vīryeṇa*
*nayena vinayena ca*

*pramāṇair vāpi vīryeṇa*
*tejasā vikrameṇa ca*
*satyena caiva dānena*
*nānyo 'sti sadṛśaḥ pumān*

Nārada concluded by saying, "Your mother, being extremely morose, returned to Mathurā that very same day."

Kaṁsa continued, "O elephant keeper, after describing this incident, the great sage, Nārada, who was greatly empowered by his penance and who shone brightly like fire, departed for the abode of Brahmā through the airways while singing the glories of the Supreme Lord and playing his stringed instrument. Whatever the great sage, Nārada, who knows past, present and future, has told me will certainly come to pass. What more can I say? There is no one within the three worlds who can match my strength, humility, arrogance, power of speech, influence, truthfulness, and magnanimity."

### Text 115

*viditvā sarvam ātmānaṁ*
*vacanaṁ śraddadhāmy aham*
*kṣetrajo 'haṁ sutas*
*tasya ugrasenasya hastipa*

"O Sūta, when I consider how I possess these wonderful but contradictory qualities, my head bends down in respect for Nārada Muni. There is no doubt in my mind that I am not actually the son of King Ugrasena."

### Text 116

*mātā-pitṛbhyāṁ santyaktaḥ*
*sthāpitaḥ svena tejasā*
*ubhābhyām api vidviṣto*
*bāndhavaiś ca viśeṣataḥ*

"My father and mother practically deserted me from my very birth. Today, by my own strength, I am established as the king of Mathurā. Not only my parents—my friends and relatives are also envious of me."

### Text 117

*etān api haniṣyāmi*
*yādavān kṛṣṇa-pakṣiṇaḥ*
*tad imau ghātayitvā tu*
*hastinā gopa-kilbiṣau*

"All the members of the Yadu dynasty have joined their hands with Kṛṣṇa. Therefore, I want to destroy both the Yadu dynasty and the cowherd community by squeezing them under the feet of your powerful elephant."

### Text 118

*tad gaccha gajam āruhya*
*sāṅkuśa-prāsa-tomaraḥ*
*sthiro bhava mahāmātra*
*samāja-dvāri mā ciram*

"Go quickly and bring the elephant, Kuvalayāpīḍa, beating him with your goad. Do not waste any time and be prepared by arming yourself with a sword and other weapons. Remain stationed at the gate to the wrestling arena."

Thus ends the translation of the twenty-eighth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

# Kṛṣṇa Kills the Elephant, Kuvalayāpīḍa, at the Gate to the Wrestling Arena

### Text 1

*vaiśampāyana uvāca*
*tasminn ahani nirvṛtte*
*dvitīye samupasthite*
*āpūryata mahā-raṅga paurair*
*yuddha-didṛkṣubhiḥ*

Vaiśampāyana said: On the day of the wrestling competition, all the inhabitants of Mathurā, who were very eager to see the exhibition of prowess, came to the sacrificial arena.

### Text 2

*sacitrāṣṭās tri-caraṇāḥ*
*sārgala-dvāra-vedikāḥ*
*sagavākṣārdha-candrāś ca*
*sutalpottama-bhūṣitāḥ*

The wrestling arena was decorated with many colorful pictures. There were pillars on all sides, supporting the platform. On both sides of the platform there were staircases and decorated entrances. The entire area was covered with soft carpets and pillows were strewn, here and there.

### Texts 3-4

*prāṅ mukhaiś cāru-nirmuktair*
*mālya-dāmāvataṁsitaiḥ*
*alaṅkṛtair virājadbhiḥ*
*śāradair iva toyadaiḥ*

*mañcāgāraiḥ suniryuktair*
*yuddhāya suvibhūṣitaiḥ*
*samāja-vāṭaḥ śuśubhe*
*sameghaugha ivārṇavaḥ*

The main entrance to the wrestling arena faced east and the main gate was decorated with flower garlands and pearls. The entire arena appeared like a cloud in autumn. Within the wrestling arena were seen many famous wrestlers, nicely dressed for the occasion. It appeared as if a great ocean was covered by many dark clouds.

### Text 5

*svakarma-dravya-yuktābhiḥ*
*patākābhir nirantaram*
*śreṇīnāṁ ca gaṇānāṁ ca*
*mañcā bhānty acalopamāḥ*

There were separate sitting places arranged for the various classes of people, such as artists and craftsmen. The entire area was decorated with colorful flags. With these flags, resembling peaks, the wrestling arena appeared something like a mountain.

### Text 6

*antaḥpura-carāṇāṁ ca*
*prekṣāgārāṇy anekaśaḥ*
*rejuḥ kāñcana-citrāṇi*
*ratna-jvālākulāni ca*

Many ladies from the royal family came there to watch the wrestling competition. They were decorated with gold and jeweled ornaments. Because of these ornaments, their faces appeared to be shining.

### Text 7

*tāni ratnaugha-kḷptāni*
*sasānupragrahāṇi ca*
*rejur javanikākṣepaiḥ*
*sapakṣā iva khe nagāḥ*

There was a large flag placed on top of the wrestling arena, which was surrounded by colorful curtains. Because of this, the arena appeared something like a mountain with wings, flying in the sky.

### Text 8

*tatra cāmara-hārais ca*
*bhūṣaṇānāṁ ca siñjitaiḥ*
*maṇīnāṁ ca vicitrāṇāṁ*
*vicitrāś cerur arciṣaḥ*

The wrestling arena appeared very bright because of the effulgence emanating from the ornaments, necklaces, *cāmaras*, and innumerable jewels.

### Text 9

*gaṇikānāṁ pṛthaṅ mañcāḥ*
*śubhairāstaraṇāmbaraiḥ*
*śobhitā vāramukhyābhir*
*vimāna-pratimaujasaḥ*

There were separate seats for the judges. The sheets where the judges sat were covered with soft blankets and fine cloth. There were many young girls present, greatly increasing the beauty of the arena.

### Text 10

*tatrāsanāni khyātāni*
*paryaṅkāś ca hiraṇmayāḥ*
*prakīrṇāś ca kuthāś citrāḥ*
*sapuṣpa-stabakair vṛtāḥ*

The arena was filled with countless seats, golden couches, and carpets, which were all decorated with bunches of flowers and flower petals.

### Text 11

*sauvarṇāḥ pāna-kumbhāś ca*
*pānabhūmyaś ca śobhitāḥ*
*phalāvadaṁśa-pūrṇāś ca*
*caṅger yaḥ pāna-yojitāḥ*

Pitchers of water were kept at intervals, providing the spectators with water to drink. They were also decorated with colorful cloths. There were many baskets filled with fruit kept at various places so that anyone who wanted fruit could take as much as he liked.

### Text 12

*anye ca mañcā bahavaḥ*
*kāṣṭha-sañcaya-bandhanāḥ*
*rejuḥ prastaraṇās tatra*
*śataśo 'tha sahasraśaḥ*

There were many raised platforms erected for the spectators. These platforms were covered with soft white cloth. Actually, there were thousands of these platforms.

### Text 13

*uttamāgārikāś caiva*
*sūkṣma-jālāvalokinaḥ*
*strīṇāṁ prekṣāgṛhā bhānti*
*rājahaṁsā ivāmbare*

The ladies had separate places to sit and watch the competition. The ladies' sections were covered with fine netting, through which they could watch the matches. The wrestling arena appeared something like a swan flying in the sky.

### Texts 14-15

*prāṅ-mukhaś cāru-nirmukto*
*meru-śṛṅga-samaprabhaḥ*
*rukma-patranibha-stambhaś*
*citra-niryoga-śobhitaḥ*

*prekṣāgāraḥ sa kaṁsasya*
*pracakāśe 'dhikaṁ śriyā*
*śobhito mālyadāmaiś ca*
*nivāsakṛta-lakṣanaḥ*

Kaṁsa's section was constructed in a very distinguished manner. The entrance to his private section was facing east. It had a beautiful curtain hanging at the door. His section shone brightly, like the peak of Mount Sumeru. The pillars around the king's section were covered with gold, making it appear very charming. Kaṁsa's section was decorated with artistically-drawn pictures and beautiful flower garlands. Everything befitting a ruler of men had been placed there.

### Texts 16-17

*tasmin nānā-janākīrṇe*
*janaugha-pratinādite*
*samāja-vāṭe saṁstabdhe*
*kampamānārṇava-prabhe*

*rājā kuvalayāpīḍaḥ*
*samāja-dvāri kuñjaraḥ*
*tiṣṭhatv iti samājñāpya*
*prekṣāgāram upāyayau*

Beginning from the morning, people came in droves. There was a huge commotion because of the sound made by all the people talking to one another. Indeed, the arena looked like a ocean, swollen with large waves. When everything was ready and everyone was comfortably seated, an announcement was made: "Bring the elephant, Kuvalayāpīḍa, and keep him near the gate of the arena."

Just then, King Kaṁsa arrived upon the scene.

### Text 18

*sa śukle vāsasī bibhrac*
*chveta-vyajana-cāmaraḥ*
*śuśubhe śveta-mukuṭaḥ*
*śvetābhra iva candramāḥ*

Kaṁsa was dressed in white garments. Servants on both sides of him fanned him with white *cāmaras.* His head was decorated with a white crown so that he appeared like a full moon surrounded by white clouds.

**Text 19**

*tasya siṁhāsanasthasya*
*sukhāsīnasya dhīmataḥ*
*rūpam apratimaṁ dṛṣṭvā*
*paurāḥ procur jayāśiṣaḥ*

When King Kaṁsa was comfortably seated upon his throne, the assembled spectators happily encouraged him by shouting, "Jaya!Jaya!"

**Text 20**

*tataḥ praviviśur mallā*
*raṅgam āvalitāmbarāḥ*
*tisraś ca bhāgaśaḥ kakṣāḥ*
*prāviśan balaśālinaḥ*

Thereafter, the wrestlers entered the arena, nicely dressed for the occasion. The wrestlers sat in the front of the arena, in three lines.

**Text 21**

*tatas tūrya-ninādena*
*kṣveḍitāsphoṭitena ca*
*vasudeva-sutau hṛṣṭau*
*raṅga-dvāram upasthitau*

The sounds of musical instruments could be heard above the din of the crowd. At that time, the two sons of Vasudeva cheerfully arrived at the gateway to the wrestling arena.

**Texts 22-23**

*ballavau vastra-saṁvītau*
*sura-candana-bhūṣitau*
*ūrdhvapīḍau sragāpīḍau*
*bāhu-śastrakṛtau yamau*

*āsphoṭayantāv anyonyaṁ*
*bāhū caivārgalopamau*
*tāv āpatantau tvaritau*
*pratiṣiddhau varānanau*

*tena mattena nāgena*
*codyamānena vai bhṛśam*

The two brothers, Kṛṣṇa and Balarāma, were dressed in beautiful garments, like cowherd boys. Their foreheads and bodies were smeared with sandalwood paste. Their heads were adorned with flowers garlands, as were Their chests. The only weapons They carried were Their mighty arms. They appeared like twin brothers. They playfully struck each other on the back and arms to exhibit Their challenging mood. As the two all-attractive brothers approached, to enter the main gate, They were obstructed by the king of elephants, Kuvalayapīḍa. The gigantic elephant had been placed there to kill Kṛṣṇa and Balarāma.

**Text 24**

*sa matta-hastī duṣṭātmā*
*kṛtvā kuṇḍalinaṁ karam*
*cakāra codito yatnaṁ*
*nihantuṁ bala-keśavau*

The intoxicated elephant was by nature very mischievous. Being goaded by his keeper, Kuvalayapīḍa raised his trunk in an attempt to kill Kṛṣṇa and Balarāma.

**Text 25**

*tataḥ prahasitaḥ kṛṣṇas*
*trāsyamāno gajenavai*
*kaṁsasya tan mataṁ caiva*
*jagarhe sa durātmanaḥ*

Being threatened by the elephant, Kṛṣṇa simply laughed while condemning sinful Kaṁsa's tactics.

**Text 26**

*tvarate khalu kaṁso 'yaṁ*
*gantuṁ vaivasvata-kṣayam*
*yo mām anena nāgena*
*pradharṣayitum icchati*

He said, "Kaṁsa must be very anxious to go to the abode of Yamarāja. For this purpose, he has tried to have Me crushed under the feet of this elephant."

**Text 27**

*sannikṛṣṭe tato nāge*
*garjamāne yathā ghane*
*sahasotpatya govindaś cakre*
*tālasvanaṁ prabhuḥ*

Thereafter, when the elephant charged Kṛṣṇa while roaring terrifyingly, the Lord dodged him by jumping into the air as He angrily challenged him.

**Text 28**

*kṣveḍitāsphoṭita-ravaṁ*
*kṛtvā nāgasya cāgrataḥ*
*karaṁ sasīkaraṁ tasya*
*pratijagrāha vakṣasā*

Kṛṣṇa roared like a lion and clapped His hands and then deftly grabbed the elephant by its trunk and pressed it to His chest.

**Text 29**

*viṣāṇāntarago bhūtvā*
*punaś caraṇa-madhyagaḥ*
*babādhe taṁ gajaṁ kṛṣṇaḥ*
*pavanas toyadaṁ yathā*

Kṛṣṇa carefully positioned Himself and then suddenly went between the elephant's tusks and underneath his body, between his two front legs. There, He began to harass the elephant, just as strong wind disturbs clouds in the sky.

**Text 30**

*sahastāgrād viniṣkrānto*
*viṣāṇāgrāc ca dantinaḥ*
*vimuktaḥ padamadhyāc ca*
*kṛṣṇo dvipam apothayat*

After a few moments, Kṛṣṇa came from underneath the elephant's stomach and began pulling its tail.

**Text 31**

*so 'tikāyas tu sammūḍho*
*hantuṁ kṛṣṇam aśaknuvan*
*gajaḥ sveṣv eva gātreṣu*
*mathyamāno rarāsa ha*

The huge elephant soon became exhausted, all his attempts to kill Kṛṣṇa having failed. Being dragged to the ground by Kṛṣṇa, he loudly trumpeted.

**Text 32**

*papāta bhūmau jānubhyāṁ*
*daśanābhyāṁ tutoda ca*
*madaṁ susrāva roṣāc ca*
*gharmāpāye yathā ghanaḥ*

Being dragged by Kṛṣṇa, the elephant fell to its knees and its tusks struck the ground, causing it severe pain. Streams of saliva came from the elephant's mouth, as torrents of water come from the clouds in the rainy season.

**Text 33**

*kṛṣṇas tu tena nāgena*
*krīḍitvā śiśu-līlayā*
*nidhanāya matiṁ cakre*
*kaṁsa-dviṣṭena cetasā*

Kṛṣṇa battled the elephant as a child might play with a toy. To exhibit His anger toward Kaṁsa, Kṛṣṇa decided to kill the elephant, Kuvalayāpīḍa, without further delay.

**Text 34**

*sa tasya pramukhe pādaṁ*
*kṛtvā kumbhād anantaram*
*dorbhyāṁ viṣāṇam utpāṭya*
*tenaiva prāharat tadā*

Kṛṣṇa placed His right foot on the elephant's forehead and pulled out one of its huge tusks. With this tusk, Kṛṣṇa began to beat the elephant very hard.

**Text 35**

*sa tena vajra-kalpena*
*svena dantena kuñjaraḥ*
*hanyamānaḥ śakṛn mūtraṁ*
*mumocārto rarāsa ha*

Being beaten by its tusk, which was as strong as a thunderbolt, the elephant began to pass stool and urine while screaming in pain.

**Text 36**

*kṛṣṇa-jarjaritāṅgasya*
*kuñjarasyārta-cetasaḥ*
*kaṭābhyām ati susrāva*
*vegavad bhūri śoṇitam*

Blood oozed from the wounds on the elephant's cheeks caused by Kṛṣṇa's strong blows with the tusk. Thus, the helpless elephant was put into a most pathetic condition.

**Text 37**

*lāṅgūlaṁ cāsya vegena*
*niścakarṣa halāyudhaḥ*
*śaila-pṛṣṭhārdha-saṁlīnaṁ*
*vainateya ivoragam*

Meanwhile, Balarāma grabbed the elephant's tail and began to pull it with great force. It appeared as if Garuda was pulling a huge serpent, half of whose body was hidden within a mountain cave.

**Text 38**

*tenaiva gaja-dantena*
*kṛṣṇo hatvā tu dantinam*
*jaghānaika-prahāreṇa*
*gajārohaṇam ulbaṇam*

After killing the elephant, Kṛṣṇa did not spare the life of the elephant keeper. With a powerful blow of the elephant's tusk, He sent the proud trainer to the abode of Yamarāja.

**Text 39**

*so ''rtanādaṁ mahat kṛtvā*
*vidanto dantināṁ varaḥ*
*papāta sa mahāmātro*
*vajra-bhinna ivācalaḥ*

The king of elephants, Kuvalayapīḍa, who had very powerful tusks, screamed loudly as it fell to the ground, like a mountain after being struck by Indra's thunderbolt.

**Text 40**

*tatas tau totaṇāṅgāni*
*pragṛhya raṇa-karkaśau*
*gajasya pāda-rakṣāṁś ca*
*jaghntuḥ puruṣarṣabhau*

Thereafter, the two valiant personalities, Kṛṣṇa and Balarāma, picked up broken pillars and killed the other attendants of the elephant.

**Text 41**

*tāṁś ca hatvā viviśatur*
*madhyaṁ raṅgasya tāv ubhau*
*nāsatyāv aśvinau svargād*
*avatīrṇāvivecchayā*

After killing the elephant and its trainer, Kṛṣṇa and Balarāma entered the wrestling arena. It looked as if the twin Aśvinī-kumāras had come down to the earth from heaven, of their own will.

**Text 42**

*vṛṣṇy andhakāś ca bhojāś*
*ca dadṛśur vanamālinau*
*kṣveḍitotkruṣṭa-nādena*
*bāhvorāsphoṭitena ca*

*siṁha-nādaiś ca tālaiś ca*
*harṣayāmāsatur janam*

Kṛṣṇa and Balarāma, who were decorated with garlands of forest flowers, were greeted by the members of the Vṛṣṇi, Andhaka and Bhoja dynasty. By their roaring, clapping of hands, bragging, challenging attitude, and lion-like gait, the two brothers plunged everyone into an ocean of jubilation.

**Text 43**

*tau dṛṣṭvā bhoja-rājas tu*
*viṣasāda vṛthā-matiḥ*
*paurāṇām anurāgaṁ ca*
*harṣa cālakṣya bhārata*

O descendent of Bhārata, when Kaṁsa, the king of the Bhoja dynasty, whose intelligence was polluted, saw the two brothers, Kṛṣṇa and Balarāma, present in the wrestling arena unharmed, and when he saw that the spectators were overjoyed because of this, he became merged into a pool of great lamentation.

**Text 44**

*taṁ hatvā puṇḍarīkākṣo*
*nadantaṁ dantināṁ varam*
*avatīrṇo 'rṇavākāraṁ*
*samājaṁ saha-pūrvajaḥ*

In this way, lotus-eyed Kṛṣṇa killed the king of elephants, Kuvalayāpīḍa, and entered the crowded arena, along with His elder brother, Balarāma.

Thus ends the translation of the twenty-ninth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁśa.*

## CHAPTER THIRTY

# Kṛṣṇa and Balarāma Kill Cāṇura and Muṣṭika

### Texts 1-4

*vaiśampāyana uvāca*
*praviśantaṁ tu vegena*
*mārutāvalgitāmbaram*
*pūrvajaṁ purataḥ kṛtvā*
*kṛṣṇaṁ kamala-locanam*

*gaja-danta-kṛtollekhaṁ*
*subhujaṁ devakī-sutam*
*līlā-kṛtāṅgadaṁ vīraṁ*
*madena rudhireṇa ca*

*valgamānaṁ yathā siṁhaṁ*
*vyūhamānaṁ yathā ghanam*
*bāhu-śabda-prahāreṇa*
*cālayantaṁ vasundharām*

*augraseniḥ samālokya*
*danti-dantodyatāyudham*
*kṛṣṇaṁ bhṛśāyasta-mukhaḥ*
*saroṣaṁ samudaikṣata*

Vaiśampāyana said: Thereafter, lotus-eyed Kṛṣṇa and His elder brother, Balarāma, entered the wrestling arena. Their garments waved in the breeze and They appeared very powerful, carrying the uprooted tusk of the slain elephant. Kṛṣṇa's arms were covered by the blood of the elephant so that it appeared as if He were decorated with red armlets. Kṛṣṇa moved about like a restless lion as He considered how to kill Kaṁsa so that He appeared like a cloud moving across the sky. When Kṛṣṇa loudly roared in a challenging mood, the earth trembled. When Ugrasena's son, Kaṁsa, saw Kṛṣṇa holding the elephant's tusk in His hand, he became pale and his mouth became dry. He gazed at Kṛṣṇa in utter disbelief.

**Text 5**

*bhujāsaktena śuśubhe*
*gaja-dantena keśavaḥ*
*candrārdha-bimba-saṁsakto*
*yathaika-śikharo giriḥ*

With the elephant's tusk in His hand, Kṛṣṇa appeared like a mountain, its beautiful white peak adorned with a half moon.

**Text 6**

*valgamāne tu govinde sa*
*kṛtsno raṅgasāgaraḥ*
*janaugha-pratinādena*
*pūryamāṇa ivābabhau*

As soon as Kṛṣṇa entered the wrestling arena in a triumphant mood, all the spectators became filled with joy as they stood up to greet Him.

**Texts 7-8**

*tataḥ krodhābhi-tāmrākṣaḥ*
*kaṁsaḥ parama-kopanaḥ*
*cāṇūram ādiśad yuddhe*
*kṛṣṇasya sumahābalam*

*andhraṁ mallaṁ ca nikṛtiṁ*
*muṣṭikaṁ ca mahā-balam*
*baladevāya sakrodho*
*dideśādricayopamam*

Kaṁsa, whose eyes were as red as fire due to anger, ordered his most powerful wrestler, Cāṇura, whose body was as hard as the stone, to wrestle with Kṛṣṇa. Kaṁsa then ordered the deceitful demon, Muṣṭika, who possessed immense strength, to wrestle with Balarāma.

**Text 9**

*kaṁsenāpi samājñaptaś*
*cāṇūraḥ pūrvam eva tu*

*yoddhavyaṁ saha kṛṣṇena*
*tvayā yatnavateti vai*

Kaṁsa had previously urged Cāṇura to fight with Kṛṣṇa without leniency, so that He would be killed.

**Text 10**

*sa roṣeṇa tu cāṇūraḥ*
*kaṣāyīkṛta-locanaḥ*
*abhyāvartata yuddhārtham*
*apāṁ pūrṇo yathā ghanaḥ*

Inflamed with rage and his eyes as red as fire, Cāṇura approached Kṛṣṇa to begin wrestling. At that time, Cāṇura appeared like a great cloud filled with water.

**Text 11**

*avaghuṣṭe samāje tu*
*niśśabdastimite jane*
*yādavāḥ sahitās tatra*
*idaṁ vacanam abruvan*

After hearing an announcement by the king, everyone became quiet and sat down to watch the wrestling competition. At that time, the members of the Yadu dynasty began to speak amongst themselves.

**Text 12**

*bāhu-yuddham idaṁ raṅge*
*saprāśnikam akātaram*
*kriyā-bala-samājñātam*
*aśastraṁ nirmitaṁ purā*

"The organizers of this wrestling competition have made the rule that fighting should be done only with the strength of one's arms and no weapon can be used. There are judges to decide the winners. No cowardly person will be allowed to wrestle."

**Text 13**

*adbhiś cātiśramo nityaṁ*
*vineyaḥ kāla-darśibhiḥ*

*karīṣeṇa ca mallasya*
*satataṁ satkriyā smṛtā*

"There should be some experienced people assigned to look after the wrestlers' needs, such as removing their fatigue. The wrestling arena must be covered with sufficient cow dung."

**Text 14**

*sthito bhūmi-gatenaiva yo*
*yathā mārgataḥ sthitaḥ*
*saṁyujyataś ca paryāyaḥ*
*prāśnikaiḥ samudāhṛtaḥ*

"It is a rule that one should only wrestle with an opponent of equal prowess and skill. One should only have to fight with one wrestler at a time."

**Text 15**

*bālo vā yadi vā vṛddho*
*madhyo vāpi kṛśo 'pi vā*
*balastho vā sthito raṅge*
*jñeyaḥ kakṣāntareṇa vai*

"Whether a wrestler is a young boy, an elderly man, a middle-aged man, a weak man, or a strong man, he must have a suitable opponent possessing similar qualifications."

**Text 16**

*balataś ca kriyātaś ca bāhu-*
*yuddha-vidhir yudhi*
*nipātānantaraṁ kiñcin na*
*kartavyaṁ vijānatā*

"The wrestlers may employ all of their bodily strength and tactics but only using their arms. A wrestler conversant with the rules should not attack a defeated wrestler who is lying upon the ground."

**Text 17**

*tad idaṁ prastutaṁ raṅge yuddhaṁ*
*kṛṣṇāndhra-mallayoḥ*

*bālaḥ kṛṣṇo mahān andhraḥ*
*kathāṁ na syād vicāraṇā*

"However, just consider this contest between Kṛṣṇa and the wrestler from Āndhra, named Cāṇura. Kṛṣṇa is still a young boy whereas Cāṇura is an imposing and experienced wrestler. Why has no one objected to this unfair match?"

**Text 18**

*tataḥ kilakilā-śabdaḥ*
*samāje samavartata*
*prāvalgata ca govindo*
*vākyaṁ cedam uvāca ha*

There was a big commotion as this was discussed among the spectators. In the meantime, with great enthusiasm, Kṛṣṇa made the following declaration.

**Text 19**

*ahaṁ bālo mahān andhro*
*vapuṣā parvatopamaḥ*
*yuddhaṁ mamānena saha*
*rocate bāhuśālinā*

"I am only a small boy and this great wrestler from Āndhra looks like a mountain. Still, let Me wrestle with this mighty-armed hero for I accept the challenge."

**Text 20**

*yuddha-vyatikramaḥ kaścin*
*na bhaviṣyati matkṛtaḥ*
*na hy ahaṁ bāhu-yodhānāṁ*
*dūṣayiṣyāmi yan matam*

"You can rest assured that I will not transgress the standard rules of wrestling. I will never act in such a way as to pollute the long-standing wrestling tradition."

**Text 21**

*yo 'yaṁ karīṣa-dharmaś ca*
*toya-dharmaś ca raṅgajaḥ*
*kaṣāyasya ca saṁsargaḥ*
*samayo hy eṣa kalpitaḥ*

"It has been the practice of wrestlers to rub their hands and bodies with cow dung powder, wash their hands whenever needed, and apply saffron dye."

**Text 22**

*saṁyamaḥ sthiratā śauryaṁ*
*vyāyāmaḥ satkriyā balam*
*raṅge ca niyatā siddhir etad*
*yuddha-vidāṁ matam*

"To maintain self-control, to remain steady, to display prowess, to exercise one's hands and legs, to use only decent language, and not to employ deceitful means are the six rules prescribed by the authorities of wrestling. By following these rules, one is sure to attain victory."

**Text 23**

*avairam evaṁ yad ayaṁ*
*savairaṁ kartum udyataḥ*
*atra vai nigrahaḥ kāryas*
*toṣayiṣyāmy ahaṁ jagat*

"Although wrestling should be performed as wholesome entertainment, Kaṁsa and Cāṇura have organized this event as a fight of envy and hatred. Therefore, the time is ripe for Me to eliminate them and bring peace back to the minds of the people of the world."

**Text 24**

*karūṣeṣu prasūto 'yaṁ*
*cāṇūro nāma nāmataḥ*
*bāhu-yodhī śarīreṇa*
*karmabhiś cātra cintyatām*

"This wrestler, Cāṇura, was born in the kingdom of Karūṣa. I will tell you something about his behavior, so that you can carefully consider it."

**Text 25**

*etena bahavo mallā*
*nipātānantaraṁ hatāḥ*
*raṅga-pratāpa-kāmena*
*malla-mārgaś ca dūṣitaḥ*

"He has wrongly defeated many wrestlers in the arena by using his prowess with the help of deceitful means. Many times, after throwing his opponent to the ground, he has killed him. By doing these things, he has given the wrestling community a bad name."

**Text 26**

*śastra-siddhis tu yodhānāṁ*
*saṅgrāme śastra-yodhinām*
*raṅga-siddhis tu mallānāṁ*
*pratimalla-nipātajā*

"It is alright to pierce the body of an enemy in a battle where weapons are being employed but as soon as a wrestler throws his opponent to the ground in the wrestling arena, he becomes victorious."

**Text 27**

*raṇe vijayamānasya*
*kīrtir bhavati śāśvatī*
*hatasyāpi raṇe śastrair*
*nāka-pṛṣṭhaṁ vidhīyate*

"Those who are victorious in a battle by employing weapons achieve inexhaustible glory. Those who lay down their lives on the battlefield attain the heavenly planets."

**Text 28**

*raṇe hy ubhayataḥ siddhir*
*hatasyeha ghnato 'pi vā*

*sā hi prāṇāntikī yātrā*
*mahadbhiḥ sādhu-pūjitā*

"In a fight with weapons, which is a matter of life and death, both the victor and the defeated can attain perfection. Fighting on the battlefield is glorified by those who are knowers of religious principles."

**Text 29**

*ayaṁ tu mārgo balataḥ*
*kriyātaś ca viniḥsṛtaḥ*
*mṛtasya raṅge kva svargo*
*jayato vā kuto ratiḥ*

"However, a wrestling competition such as this is based on displaying one's bodily strength and skill. Those who die in the wrestling arena do not attain heaven and those who achieve victory do not obtain eternal happiness."

**Text 30**

*ye tu kecit sva-doṣeṇa*
*rājñaḥ paṇḍita-māninaḥ*
*pratāpārthe hatā mallā*
*malla-hantur vadho hi saḥ*

If, to enhance the prestige of a proud king, a wrestler kills his opponent by employing devious means, he is considered responsible and thus incurs the sin of killing.

**Text 31**

*evaṁ sañjalpatas tasya*
*tābhyāṁ yuddhaṁ sudāruṇam*
*ubhābhyām abhavad ghoraṁ*
*vāraṇābhyāṁ yathā vane*

As Kṛṣṇa was speaking in this way, Cāṇura angrily approached Him. Thereafter, a fierce duel took place that resembled the fighting of two elephants in a forest.

### Text 32

*kṛta-pratikṛtaiś citrair*
*bāhubhiś ca sakaṇṭakaiḥ*
*sannipātāvadhūtaiś ca*
*pramāthonmathanais tathā*

Both wrestlers were expert in baffling the attempts of the other. They pulled, pushed, and tackled one another with great enthusiasm. They clasped one another tightly in their arms and then forcibly freed themselves. Sometimes, they picked up their opponent and dashed him against the ground.

### Text 33

*tāv ubhāv api saṁśliṣṭau*
*yathā śailamayau tathā*
*kṣepaṇair muṣṭibhiś caiva*
*varāhoddhūta-niḥsvanaiḥ*

When they fought hand-to-hand, they appeared like two huge mountains. Sometimes, they struck one another on the chest with their fists and sometimes, they picked their opponent up, whirled him in the air, and threw him to the ground, making a crashing sound.

### Text 34

*kīlair vajra-nipātaiś ca*
*prasṛṣṭābhis tathaiva ca*
*śalākā-nakha-pātaiś ca*
*pādoddhūtaiś ca dāruṇaiḥ*

Sometimes, they jabbed one another with their elbows or knees. Sometimes, they slapped each other with great force. Sometimes, they pinched each other with their nails and sometimes, they threw each other to the ground, employing some special maneuver. In this way, both fought with great enthusiasm.

### Texts 35-36

*jānubhiś cāśma-nirghoṣaiḥ*
*śirobhyāṁ cāvaghaṭṭitaiḥ*

*tad yuddham abhavad*
*ghoram aśastraṁ bāhu-tejasā*

*balaprāṇena śūrāṇāṁ*
*samājotsava-sannidhau*
*arajyata janaḥ sarvaḥ*
*sotkṛṣṭa-ninadotthitaḥ*

Sometimes they violently struck one another with their knees and heads. Even though their only weapons were their bodily strength and skill, the wrestlers filled the spectators with fear. Everyone eagerly watched the contest and encouraged the wrestlers with their loud shouts.

### Text 37

*sādhuvādāṁś ca mañceṣu*
*ghoṣayanty apare janāḥ*
*tataḥ prasvinna-vadanaḥ*
*kṛṣṇa-praṇihitekṣaṇaḥ*

*nyavārayata tūryāṇi kaṁsaḥ*
*savyena pāṇinā*

Some of the spectators, who were sitting on raised platforms, made comments, saying, "Very good! Well done!" Kaṁsa's eyes were fixed on Kṛṣṇa and when he heard these comments, his anxiety increased. Then, with a gesture of his left hand, Kaṁsa indicated that the musicians should stop playing their instruments.

### Text 38

*pratiṣiddheṣu tūryeṣu*
*mṛdaṅgādiṣu teṣu vai*
*khe saṅgatānya-vādyanta*
*deva-tūryāṇy anekaśaḥ*

When Kaṁsa stopped his musicians, immediately, in the sky, the demigods began to play their musical instruments.

### Text 39

*yuddhyamāne hṛṣīkeśe*
*puṇḍarīka-nibhekṣaṇe*
*svayam eva pravādyanta*
*tūrya-ghoṣās tu sarvaśaḥ*

Thus, as lotus-eyed Kṛṣṇa continued to wrestle, the sounds of musical instruments filled the four directions.

### Text 40

*antardhānagatā devā*
*vimānaiḥ kāma-rūpibhiḥ*
*cerur vidyādharaiḥ sārddhaṁ*
*kṛṣṇasya jaya-kāṅkṣiṇaḥ*

While remaining invisible in the sky, the demigods, along with the Vidyādharas, desiring Kṛṣṇa's victory, were stationed in their celestial airplanes.

### Text 41

*jayasva kṛṣṇa cāṇūraṁ*
*dānavaṁ malla-rūpiṇam*
*iti saptarṣayaḥ sarve ūcuś*
*caiva nabhogatāḥ*

The seven great sages offered their blessings to Kṛṣṇa from the sky, saying, "May You attain victory over this demon, Cāṇura, who has now appeared in the form of a wrestler."

### Text 42

*cāṇūreṇa ciraṁ kālaṁ*
*krīḍitvā devakī-sutaḥ*
*balam āhārayāmāsa*
*kaṁsasyābhāva-darśivān*

Kṛṣṇa, the son of Devakī, was actually concerned with the destruction of Kaṁsa and so He wrestled with Cāṇura in a playful manner, as a pastime.

**Text 43**

*tataś cacāla vasudhā*
*mañcāś caiva jughūrṇire*
*mukuṭāc cāpi kaṁsasya*
*papāta maṇir uttamaḥ*

As Kṛṣṇa began to manifest His unlimited prowess, the earth began to shake, the platforms began to move, and the precious jewels fell from Kaṁsa's crown.

**Text 44**

*dorbhyām ānamya kṛṣṇas*
*tu cāṇūraṁ śīrṇa-jīvitam*
*prāharan muṣṭinā mūrdhni*
*vakṣasyāhatya jānunā*

Being repeatedly struck by Kṛṣṇa, Cāṇura's strength began to diminish. Then, with His powerful arms, Kṛṣṇa pulled Cāṇura to the ground and after kneeling on his chest, began to strike his head with powerful blows.

**Text 45**

*niḥsṛte sāśru-rudhire*
*tasya netre sabandhane*
*tāpanīye yathā ghaṇṭe*
*kakṣopari vilambite*

As a result, tears and blood poured out from Cāṇura's eyes and mouth. Then, his eyes came out from their sockets, appearing like two golden bells hanging from a rope.

**Text 46**

*papāta sa tu raṅgasya*
*madhye niḥsṛta-locanaḥ*
*cāṇūro vigata-prāṇo*
*jīvitānte mahītale*

After a few moments, the demon, Cāṇura's, eyes lost all luster as the life-air departed from his body and he fell down dead in the middle of the wrestling arena.

### Text 47

*dehena tasya mallasya*
*cāṇūrasya gatāyuṣaḥ*
*sanniruddho mahā-raṅgaḥ*
*sa śaileneva lakṣyate*

As the gigantic body of the demon lay upon the ground, it appeared as if a mountain had fallen, obstructing all the pathways.

### Text 48

*rauhiṇeyo hate tasmiṁś*
*cāṇūre bala-darpite*
*jagrāha muṣṭikaṁ raṅge*
*kṛṣṇas tośalakaṁ punaḥ*

After Kṛṣṇa killed Cāṇurā, who had been very proud of his bodily strength, Balarāma, the son of Rohiṇī, caught hold of Muṣṭika while Kṛṣṇa turned to contend with the demon, Toṣala.

### Text 49

*sannipāte tu tau mallau*
*prathame krodha-mūrcchitau*
*sameyātāṁ rāma-kṛṣṇau*
*kālasya vaśavartinau*

*nirghātāvanatau bhūtvā*
*raṅga-madhye vavalgatuḥ*

Before the wrestling match had begun, the two demons, Cāṇura and Muṣṭika, were very enthusiastic. They were filled with anger as they began to fight with Kṛṣṇa and Balarāma. However, when their strength began to fail, another demon, named Toṣala, challenged the two brothers in the wrestling arena.

**Text 50**

*kṛṣṇas tośalam udyamya*
*giri-śṛṅgopamaṁ balī*
*bhrāmayitvā śata-guṇaṁ*
*niṣpipeṣa mahītale*

Powerful Kṛṣṇa easily lifted Toṣala, whose gigantic body was like a mountain peak, whirled him around and around, more than a hundred times, and then smashed him to the ground.

**Text 51**

*tasya kṛṣṇābhipannasya*
*pīḍitasya balīyasaḥ*
*mukhād rudhiram atyartham*
*ujjagāma mumūrṣataḥ*

Being smashed by Kṛṣṇa in this way, the practically lifeless demon began to vomit blood profusely from his mouth.

**Text 52**

*saṅkarṣaṇas tu suciraṁ*
*yodhayitvā mahā-balaḥ*
*andhra-mallaṁ mahā-mallo*
*maṇḍalāni vyadarśayat*

Meanwhile, unlimitedly powerful Balarāma engaged with Muṣṭika, the wrestler from the province of Āndhra, displaying His great skill in the art of fighting.

**Text 53**

*muṣṭinaikena tejasvī*
*sāśanistanayitnunā*
*śirasy abhyahanad vīro*
*vajreṇeva mahā-girim*

When Balarāma struck a blow to Muṣṭika's head with his powerful fist, it made a sound like a thunderbolt. Indeed, it appeared as if lightning had struck a mountain peak.

### Text 54

*sa niṣpatita-mastiṣko*
*visrasta-nayano bhuvi*
*papāta nihatas tena*
*tato nādo mahān abhūt*

As a result of this blow, the demon's head cracked and started bleeding profusely. The demon's eyes came out from their sockets as he fell to the ground dead, making a loud crashing sound.

### Text 55

*andhra-tośalakau hatvā*
*kṛṣṇa-saṅkarṣaṇāv ubhau*
*krodha-saṁrakta-nayanau*
*raṅga-madhye vavalgatuḥ*

After killing the two demons from Āndhra, Muṣṭika and Toṣala, the two brothers, Kṛṣṇa and Balarāma, whose reddish eyes made Them appear very angry, awaited further challengers in the wrestling arena.

### Text 56

*samājavāṭo nirmallaḥ so*
*'bhavad bhīma-darśanaḥ*
*andhre tadā mahā-malle*
*muṣṭike ca nipātite*

However, after the death of these two demons, many of the other wrestlers fled from the arena out of fear, making it appear desolate.

### Text 57

*ye ca samprekṣakā gopā*
*nanda-gopa-purogamāḥ*
*bhaya-kṣobhita-sarvāṅgāḥ*
*sarve tatrāvatasthire*

The cowherd men, headed by Nanda Mahārāja, who were sitting as spectators, had remained silent all the while, being very fearful while watching the violent wrestling matches.

**Text 58**

*harṣajaṁ vāri netrābhyāṁ*
*varṣamāṇā pravepatī*
*prasravotpīḍitā kṛṣṇaṁ*
*devakī samudaikṣata*

Tears of jubilation flowed from Devakī's eyes as she watched her victorious son. Milk flowed from her breasts due to great affection for Kṛṣṇa as she gazed upon Him with unblinking eyes.

**Text 59**

*kṛṣṇa-darśana-jātena*
*bāṣpeṇākulitekṣaṇaḥ*
*vasudevo jarāṁ tyaktvā*
*snehena taruṇāyate*

Vasudeva was so pleased while watching Kṛṣṇa that his eyes were constantly filled with tears. It appeared that he had thrown off his old age and regained his youthful appearance.

**Text 60**

*vāra-mukhyāś ca tāḥ sarvāḥ*
*kṛṣṇasya mukha-paṅkajam*
*papurhi netra-bhramarair*
*nimeṣāntara-gāmibhiḥ*

The ladies in the audience spent their time simply relishing the sweetness of Kṛṣṇa's lotus-like face. Their eyes appeared just like bumblebees, darting here and there.

**Text 61**

*kaṁsasyātha mukhe svedo*
*bhrū-bhedāntara-gocaraḥ*
*abhavad roṣa-niryāsaḥ*
*kṛṣṇa-sandarśaneritaḥ*

On the other hand, as evil-minded Kaṁsa continued to watch Kṛṣṇa, his entire body became pale, his mouth dried up, and his brow became covered with perspiration.

### Text 62

*keśavāya sadhūmena*
*roṣa-niśvāsa-vāyunā*
*dīptam antargataṁ tasya*
*hṛdayaṁ mānasāgninā*

The hatred that Kaṁsa had always displayed towards Kṛṣṇa was now replaced by mental agony in the form of smoke, air, and fire that burnt his heart.

### Text 63

*tasya prasphuritauṣṭhasya*
*svinnālikatalasya vai*
*kaṁsa-vaktrasya roṣeṇa*
*rakta-sūryāyate vapuḥ*

Kaṁsa's lips trembled with anger and his forehead was soaked with perspiration. Because of his pent-up rage, Kaṁsa's face looked like a red sun.

### Text 64

*krodha-raktān mukhāt tasya*
*niḥsṛtāḥ sveda-bindavaḥ*
*yathā ravikara-spṛṣṭā*
*vṛkṣāvaśyāya-bindavaḥ*

The drops of perspiration on Kaṁsa's red face looked like dewdrops that appear on the leaves of trees during winter.

### Text 65

*so 'jñāpayata saṅkruddhaḥ*
*puruṣān vyāyatān bahūn*
*gopāv etau samājaughān*
*niṣkrāmy etāṁ vanecarau*

Becoming excited with rage, Kaṁsa ordered the remaining wrestlers to eject the two brothers, Kṛṣṇa and Balarāma, who were residents of the forest, from the arena.

**Text 66**

*na caitau draṣṭum icchāmi*
*vikṛtau pāpa-darśanau*
*gopānām api me rājye na*
*kaścit sthātum arhati*

(Kaṁsa said:) "These two have become demented. It is a sin to even look at Them. I do not want to see Their inauspicious faces. I will not allow any of these cowherd men to reside within my kingdom."

**Text 67**

*nanda-gopaś ca durmedhāḥ*
*pāpeṣv abhirato mama*
*āyasair nigaḍākārair*
*loha-pāśair nigṛhyatām*

"Wicked-minded Nanda is a cheater who has always given me trouble. He habitually speaks in a deceitful manner. Therefore, arrest him, bind him in chains, and keep him in a prison cell."

**Text 68**

*vasudevaś ca durvṛtto*
*nityaṁ dveṣakaro mama*
*avṛddhārheṇa daṇḍena*
*kṣipram adyaiva śāsyatām*

"Sinful Vasudeva has always been envious of me. I order you to severely punish him without leniency, considering him to be an elderly personality."

**Text 69**

*ye ceme prākṛtā gopā*
*dāmodara-parāyaṇāḥ*

*hriyantāṁ gāva eteṣāṁ*
*yac cāsti vasu kiñcana*

"Take all the cows, wealth, and whatever else these cowherd men of Vṛndāvana have in their possession. Their fault is that they have taken shelter of my enemy, Dāmodara."

### Text 70

*evam ajñāpayānaṁ taṁ*
*kaṁsaṁ paruṣa-bhāṣiṇam*
*dadarśāyastanayanaḥ kṛṣṇaḥ*
*satya-parākramaḥ*

While issuing these harsh orders to his servants, sinful Kaṁsa angrily looked at Kṛṣṇa, who is always fixed in the truth.

### Texts 71-73

*kṣipte pitari cukrodha*
*nanda-gope ca keśavaḥ*
*jñātīnāṁ ca vyathā dṛṣṭvā*
*visañjñāṁ caiva devakīm*

*sa siṁha iva vegena*
*keśavo jāta-vikramaḥ*
*ārurukṣur mahā-bāhuḥ*
*kaṁsa-nāśārtham acyutaḥ*

*raṅga-madhyād utpapāta*
*kṛṣṇaḥ kaṁsāsanāntikam*
*asajjad vāyunā ''kṣipto yathā*
*khastho ghanāghanaḥ*

When Kṛṣṇa heard Kaṁsa insult His father, Vasudeva, and His foster-father, Nanda Mahārāja, in this way, he became enraged. Seeing how His friends, relatives, and parents were being offended, Kṛṣṇa decided not to delay any further in dealing with Kaṁsa. Kṛṣṇa, who never fails in His determination, jumped onto Kaṁsa's platform, just as a cloud quickly moves across the sky, being driven by a strong wind.

### Text 74

*dadṛśur na hi taṁ sarve*
*raṅga-madhyād avaplutam*
*kevalaṁ kaṁsa-pārśvasthaṁ*
*dadṛśuḥ pura-vāsinaḥ*

The spectators could not understand how Kṛṣṇa suddenly appeared before Kāmsa. All they could see was that Kṛṣṇa suddenly challenged Kaṁsa in an angry mood.

### Text 75

*so ‘pi kaṁsas tathā ‘’yastaḥ*
*parītaḥ kāla-dharmaṇā*
*ākāśād iva govindaṁ mene*
*tatrāgataṁ prabhum*

Kaṁsa, who was under the control of eternal time, became bewildered. He thought that Kṛṣṇa must have come from the sky to attack him.

### Text 76

*sa kṛṣṇenāyataṁ kṛtvā bāhuṁ*
*parigha-sannibham*
*mūrdhajeṣu parāmṛṣṭaḥ kaṁso*
*vai raṅga-saṁsadi*

With His unlimitedly powerful hand, Kṛṣṇa caught hold of Kaṁsa by the hair, as everyone looked on.

### Text 77

*mukuṭaś cāpatat tasya*
*kāñcano vajra-bhūṣitaḥ*
*śirasas tasya kṛṣṇena*
*parāmṛṣṭasya pāṇinā*

When Kṛṣṇa grabbed Kaṁsa in this way, the golden crown that was decorated with diamonds and pearls fell from the king’s head onto the ground.

### Text 78

*sa graha-grasta-keśaś ca*
*kaṁso niryatnatāṁ gataḥ*
*tathaiva ca visammūḍho*
*vaikalyaṁ samapadyata*

Kaṁsa appeared paralyzed, as if he had been attacked by an inauspicious planet. He remained motionless, being perplexed, not knowing what to do.

### Text 79

*nigṛhītaś ca keśeṣu*
*gatāsuridha niḥśvasan*
*na śaśāka mukhaṁ draṣṭuṁ*
*kaṁsaḥ kṛṣṇasya vai tadā*

Kaṁsa appeared to be almost devoid of life as Kṛṣṇa forcefully pulled him by the hair. He began to breathe heavily and couldn't bear to look at Kṛṣṇa's face.

### Texts 80-81

*vikuṇḍalābhyāṁ karṇābhyāṁ*
*china-hāreṇa vakṣasā*
*pralambābhyāṁ ca bāhubhyāṁ*
*gātrair visṛta-bhūṣaṇaiḥ*

*bhraṁśitenottarīyeṇa*
*sahasāvalitānanaḥ*
*ceṣṭamānaḥ samākṣiptaḥ*
*kaṁsaḥ kārṣṇena tejasā*

His beautiful earrings fell from his ears. The necklaces on His chest were scattered here and there. His arms hung by his sides like two sticks. All the ornaments from his body were scattered over the floor. His *cādara* fell to the ground. As Kṛṣṇa continued to drag him, Kaṁsa could not resist but fell to the ground with a loud thud.

### Text 82

*cakarṣa ca mahā-raṅge*
*mañcān niṣkramya keśavaḥ*
*keśeṣu taṁ balād gṛhya*
*kaṁsaṁ kleśārhatāṁ gatam*

Kṛṣṇa dragged Kaṁsa into the wrestling arena. Kṛṣṇa again caught hold of Kaṁsa's hair and proceeded to drag the king around the wrestling arena.

### Text 83

*kṛṣyamāṇaḥ sa kṛṣṇena*
*bhoja-rājo mahā-dyutiḥ*
*samājavāṭe parikhāṁ*
*deha-kṛṣṭāṁ cakāra ha*

Being mercilessly dragged by Kṛṣṇa, greatly powerful Kaṁsa of the Bhoja dynasty was put into a pathetic condition. His entire body became bruised and began to bleed.

### Text 84

*samājavāṭe krīḍitvā*
*vikṛṣya ca gatāyuṣam*
*kṛṣṇo visarjayāmāsa*
*kaṁsa-deham adūrataḥ*

After dragging Kaṁsa's almost lifeless body in a playful manner, Kṛṣṇa left him in the middle of the wrestling arena.

### Text 85

*dharaṇyāṁ mṛditaḥ śiśye*
*tasya dehaḥ sukhocitaḥ*
*krameṇa viparītena*
*pāṁsubhiḥ paruṣīkṛtaḥ*

The same body with which Kaṁsa had enjoyed royal happiness was now lying unattended on the ground. For a heroic king, such a insult was worse than death.

### Text 86

*tasya tad vadanaṁ śyāmaṁ*
*suptākṣaṁ mukuṭaṁ vinā*
*na vibhāti viparyastaṁ*
*vipalāśaṁ yathāmbujam*

Because his shoulder was broken, Kaṁsa could neither sit up nor stand straight. His black face devoid of a crown looked like a lotus flower without its petals.

### Text 87

*asaṅgrāma-hataḥ kaṁsaḥ*
*sa bāṇair apariksataḥ*
*keśa-grāhān nirastāsur*
*vīra-mārgān nirākṛtaḥ*

In this way, Kaṁsa was killed without putting up a fight. His body had not been injured by any weapon but it was full of scratches and bruises due to being dragged by Kṛṣṇa. In such a condition, Kaṁsa gave up his life, being unable to die like a hero.

### Text 88

*tasya dehe prakāśante*
*sahasā keśavārpitāḥ*
*māṁsaccheda-ghanāḥ sarve*
*nakhāgrā jīvitac chidaḥ*

Kaṁsa's body displayed many marks caused by Kṛṣṇa's nails. Blood came from all over his body, spilling onto the ground.

### Text 89

*taṁ hatvā puṇḍarīkākṣaḥ*
*praharṣād dviguṇa-prabhaḥ*
*vavande vasudevasya*
*pādau nihata-kaṇṭakaḥ*

Having killed sinful Kaṁsa, Kṛṣṇa felt great jubilation. After eliminating Kaṁsa, who was like a thorn in the side of the people of the world, Kṛṣṇa offered His obeisances at the feet of His father, Vasudeva.

**Text 90**

*mātuś ca śirasā pādau*
*nipīḍya yadu-nandanaḥ*
*sāsiñcat prasravotpīḍaiḥ*
*kṛṣṇam ānanda-niḥsṛtaiḥ*

Thereafter, Kṛṣṇa, the beloved child of the Yadu dynasty, bowed down to His mother, touching His head to her feet. At that time, He became drenched by the milk that poured from mother Devakī's breasts.

**Text 91**

*yādavāṁś caiva tān sarvān*
*yathā-sthānaṁ yathāvayaḥ*
*papraccha kuśalaṁ kṛṣṇo*
*dīpyamānaḥ sva-tejasā*

Kṛṣṇa, who looked jubilant and victorious, also greeted and inquired about the well-being of the other members of the Yadu dynasty, according to their age and position.

**Text 92**

*baladevo 'pi dharmātmā*
*kaṁsa-bhrātaram ūrjitam*
*bāhubhyām eva tarasā*
*sunāmānam apothayat*

Meanwhile, Balarāma, the personification of religion, effortlessly killed Kaṁsa's powerful guard, named Sunāma, simply by means of His powerful arms.

**Text 93**

*tau jitārī jita-krodhau*
*cira-viproṣitau vraje*
*svapitur-bhavanaṁ vīrau*
*jagmatur hṛṣṭa-mānasau*

The heroic brothers, Kṛṣṇa and Balarāma, who never failed to conquer Their enemies while They remained absorbed in Their pastimes in Vṛndāvana, joyfully went to the residence of their father, Vasudeva.

Thus ends the translation of the thirtieth chapter of the *Viṣṇu Parva* of *Śrī Harivaṁsa.*